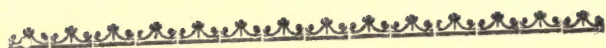


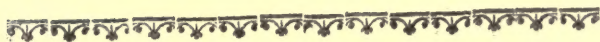


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THE
HISTORY OF MAN:
OR, THE
WONDERS OF HUMAN NATURE.
VOLUME SECOND.



LIST OF MAIN

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THE

HISTORY OF MAN:

OR, THE

WONDERS OF HUMAN NATURE,

IN RELATION TO THE

VIRTUES, VICES, AND DEFECTS
OF BOTH SEXES.

WITH

EXAMPLES, ANCIENT AND MODERN,
Alphabetically Digested under their Proper Heads:

THE WHOLE WORK BEING INTERMIXED

With Variety of Useful and Divertive Relations.

SECOND EDITION.

IN TWO VOLUMES.

*Ponitur exemplum fugiendum sive sequendum;
Cernitur hoc oculis, mente sed illud agit.*

VOLUME SECOND.

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M.DCC.XC.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN B. HENNING



THE
H I S T O R Y
O F
M A N.

C H A P. I.

Of Heretics and Heresies.

IN the times of the Apostles the mystery of iniquity began to work, many antichrists and heretics were abroad, many sprung up since, many now present, and will be to the end of the world, to dementate men's minds, and captivate their souls. Of these there are two sorts, such as lead, and such as are led. Such as are led are heretics, schismatics, false prophets, and imposters, whose common symp-

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A

toms

toms are madness, folly, pride, insolence, arrogance, singularity, peevishness, obstinacy, impudence, mixed with scorn and contempt of all other sects. They will approve of nothing but what they first invent themselves, no interpretation is good, but what their infallible spirits dictate. They are the only wise, the only learned in all truths, and all are damned but they and their followers. They make a slaughter of the scriptures, and turn it like a nose of wax to their own purposes: Though fathers, councils, and all the world oppose their sentiments, they will persevere in their heresies. Besides these common, they have also peculiar symptoms, which are prodigious paradoxes, new doctrines, and vain phantasms, as many and different as they are among themselves. Now what these brain-sick heretics once broach, and impostors set on foot; be it never so absurd, false, and prodigious, too many of the common rout will follow and believe, and either out of affectation of novelty, simplicity, blind zeal, hope or fear, the giddy-headed multitude will embrace it, and without further examination approve it. Many of the leaders are men of understanding in other matters, but in this are certainly lunatics, and have more need of hellebore, than those that are confined in Bedlam.

Simon

Simon Magus, is the first heretic that we read of, called Magus, because he was a witch, a Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, Acts 8. 13. He denied the Trinity, and affirmed himself to be the true God. He taught that the world was made by angels, and not by God; denied the resurrection of the flesh, permitted promiscuous marriages, and caused his disciples to worship his whore Helena or Selene for a Goddess.—Ross's view of Relig. p. 130.

Nicholas, of whom are the Nicholaitans, was a profelyte of Antioch, and one of the seven Deacons, Acts 6. and whose works Christ hated. Rev. 2. they gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their wives in common. They made no scruple of eating things offered to idols. At their meetings or love feasts they used to put out the lights, and commit promiscuous adulteries with each other's wife. They taught that the world was made by the copulation of light and darkness, out of which angels, daemons, and men were procreated. The professors of this sect did not long retain this name, but were called Gnosticks, from *γνῶσις* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men.

men. This sect began about the beginning of Domitian's reign, Anno Christi 52; and out of this sink the Valentinians, Manichees, and Priscillianists sucked their poison.—Ross's view of Relig. p. 133.

Carpocrates, of whom came the Carpocratians, was by birth of Alexandria in Egypt, who flourished about the year of Christ 109, in the time of Antoninus Pius, and was contemporary with Saturninus. He taught that there were two opposite Gods, that the law and good works were needless to those that had faith. They taught that Christ was a mere man, and that their master Carpocrates was the better man. They held Pythagorean transmutation, but denied the resurrection, and said this world was not made by God, but by Satan. The Samosatrenians and Arians are derived from this sect.—Ibid. p. 134.

Cerinthus was born a Jew; and taught that all Christians ought to be circumcised: He was contemporary with St John the Apostle, who would not enter into the same bath with that pernicious heretic. He spread his heresy in Domitian's time, about 60 years after Christ. He denied the article of Eternal Life, and taught that the saints should enjoy carnal delights in Jerusalem a thousand years. The Origenists
and

and Chiliaſts fell in that opinion.—Roſs's view of Relig. p. 135.

The Valentinians ſprung from their leader Valentinus, an Egyptian, who lived in the time of Antoninus Pius, about 110 years after Chriſt. He taught that there were thirty aones, ages, or worlds, who had their beginning from profundity and ſilence; that being the male, this the female, with a deal of ſuch whimſical traſh not worth mentioning.—Ibid.

Marcion, from whence came the Marcionites, Colarbaſij, and Heracleonites, was born at Synope, a city of Pontus, and lived under Antoninus Pius, about 115 years after Chriſt. His ſcholars called themſelves perfect, and boaſted that they were more excellent than Peter or Paul. They denied Chriſt's humanity, and the reſurreſtion of the fleſh. They held two contrary beginnings or Gods, viz. Silence and Speech. They baptiſed not in the name of the Father, the Son, and the Holy Ghoſt; but in the name of the Father Unknown, of Truth the Mother of all, and of Him who deſcended upon Jeſus. They held but one Perſon in the Deity, called by ſeveral names. They divided Jeſus from Chriſt, as the Neſtorians afterwards. They held it no ſin to deny Chriſt with the mouth, when in danger of life, if the heart believed in him.—Ibid. p. 136.

The

The Adamites were so called, either from one Adam their leader, or from Adam the first man, whose nakedness they imitate. They held it unlawful for men or women to wear clothes in their meetings. They rejected marriages as diabolical, and therefore used promiscuous copulation in the dark. They rejected prayers to God as needless, because he knew without us what we wanted. This heresy began to spread about 210 years after Christ, under the reign of Gordian the Emperor.—Ross's View of Relig. p. 141.

Paulus Samosatenus, so called from Samosata, near Euphrates, where he was born, was author of the sect of Samosatensians. They taught that Christ was merely man, and had no being till his incarnation. This heresy broke out about 232 years after Christ, and has continued in the eastern parts ever since.—Ibid. p. 144.

The Manichees, from Manes, a Persian by birth, and a servant by condition, was the sink of almost all the former heresies, so that reading them is seeing these.—Ibid. p. 145.

Tatianus, author of the Tatiani, was a Syrian born. He flourished about 142 years after Christ. His disciples were called Encratiae, signifying temperance and continency, because they abstained from wine, flesh, and marriage. He taught that Adam after his fall was never
restored

restored to mercy ; that all men are damned except his disciples, and that women were made by the devil.—Ross's View of Relig. p. 196.

Montanus, leader of the Montanists, spread his heresy 145 years after Christ. He was born in Phrygia ; and was attended by a couple of whores called Prisca and Maximilla, who run away from their husbands to follow him, and at length very lovingly all hanged themselves together for company. His proselytes after this being ashamed of their fire, took upon them the name of Cataphrygians, but still retained his heresies. He confounded the persons in the Trinity, said it was God the Father that suffered, that Christ was but a mere man, and that he himself was the Holy Ghost. In the Eucharist they mingled the blood of an infant.—Ibid., p. 197.

Origen was author of the Origenists, who published his errors about the year of Christ 247, which continued in the world above 300 after he was dead. They taught that there was a revolution of souls from their condition after death into the bodies again ; that reprobates and devils should be saved after a thousand years ; that the Son is co-essential with the Father, but not co-eternal ; which they say could not be, because the Father created both Him and the Holy Spirit ; that souls had a being
long

long before the creation of this world, and that, for sinning in heaven, they were thrust out from thence, and put into their bodies as into prisons. They turned the whole Scriptures into allegories, and brought the historical truth of them into contempt and suspicion. These heresies were condemned in the council of Alexandria 200 years after his death, and afterwards in the first general council at Constantinople, under the Emperor Justinian I.—*Ibid.* p. 202.

Arrius was father of the Arrians, a Libyan born, and a Presbyter of Alexandria by profession. His heresy was divulged 290 years after Christ; and, in succession of time, over-run a great part of the Christian world. They taught that Christ was a creature, had a human body, but no human soul, for the Divinity supplied the place of it. Their doxology was in these words: ‘Glory be to the Father, by the Son, and in the Holy Ghost.’ This heresy was condemned by the Council of Nice, held under the Emperor Constantine: And Arrius himself, when on the pinnacle of his pride and glory, was seized with a dysentery, voided his guts into the jakes, and died.—*Ibid.* p. 265.

Lucifer, Bishop of Coralitanum in Sardinia, was author of the Luciferians, who held that the world was made by the Devil, that the soul
of

of man is corporeal, and had its being by propagation or traduction. This heresy was broached 333 years after Christ, in the reign of Julian the Apostate.—Ibid. p. 212.

Tertullian was head of the Tertullianists; and lived under Severus the Emperor, about 170 years after Christ. He held and taught, that God was a corporeal substance, but without delineation of members; that men's souls were corporeal, distinguished into members, and had their increase and decrease with the other parts of the body; that the original of souls is by traduction; that the souls of wicked men after death are turned into devils; that the virgin Mary did marry once after the birth of Christ. They rejected second marriages, as no less a sin than adultery.—Ibid. p. 213.

Nestorius, a German by birth, and after a clandestine manner made Patriarch of Constantinople, was the leader of the Nestorians. He spread his heresy 400 years after Christ, Theodosius the younger being Emperor. He held that, in Christ, were two distinct persons, the Son of God, and the Son of Mary; that, at Christ's baptism, the Son of God descended into the Son of Mary, and dwelt there as an inmate in a house. He made the humanity of Christ equal with his divinity, and so confounded their properties and operations.—Ibid. 215.

Eutyches, Abbot of Constantinople, head of the Eutychians, published his heresy anno Christi 413, which asserted, that, before the hypostatical union, Christ had two distinct natures, but, after the union, only one, viz. his divinity, which had swallowed up the humanity. They also affirmed, that the Divine Nature or Godhead suffered and died, and that God the Word did not take from the Blessed Virgin his human nature. This heresy was first condemned in a provincial synod at Constantinople, and afterwards in the general council of Chalcedon, under Marcian the Emperor.—Ibid. p. 215.

Novatus, the ringleader of the Novatian heretics, was born in Africa, lived in the reign of the Emperor Decius, 220 years after Christ; and his heresy lasted 150 years. They denied the benefit of repentance to those that relapsed after baptism; boasted much of their sanctity; condemned second marriages as adulterous; used rebaptization like the Donatists, and were the fires of the Cathari or Puritans.—Ibid. p. 200.

Donatus, author of the Donatists, was born in Numidia; and held that no church was to be communicated with, that was not entirely pure, without spot or blemish, and that such a church was only their own. They condemned magistracy; and taught that the efficacy of the Sacraments

ments depended upon the dignity of the minister. With the Arrians, they made the Son less than the Father, and the Holy Ghost less than the Son. The Circumcellians espoused their heresy, who lived in cells and caves, and murdered all they could conquer that were not of their principle.—Ibid. p. 210.

Pelagius, a native of Britain, and a Roman monk, was the propagator of the Pelagians, who flourished under Theodosius the Emperor, 380 years after Christ. From Rome he came into England, and shed his poisonous opinions over the whole kingdom. They taught that death was not the wages of sin; that Adam's sin was hurtful to none but himself; that man had free will to do good or evil; that their sect had no sin, nor could they sin if they would. St. Austin, and his friend Alypius, wrote against them. They were condemned by five African councils, and by a sixth synod at Carthage, in the year of Christ 419, in the tenth year of the Emperor Honorius.—Ibid. p. 214.

Priscilianus, the place of whose nativity is uncertain, whether in Spain or Galatia, was ringleader of the Priscilianists. He first divulged his heresy in Spain under Gratian the Emperor anno Christi 341, and from thence, like an infectious disease, it over-run the western parts of the world. This heresy was the common

mon shore of all former heresies ; for, with the Manichees, they taught that the world was made by an evil God ; with the Sabellians, they confounded the Persons of the Trinity ; with the Origenists, they taught the pre-existence of souls ; with the infamous crew of Astrologers, that all human events were governed by the stars ; with the Stoics, that we sin necessarily and co-actively ; with the Cartites, they abstain from flesh ; and with the Gnosticks, rejected the ancient patriarchs and prophets as ignorant of the will of God. He was condemned of heresy at Rome by Pope Damascus ; from which sentence he appealed to Maximus the Emperor, who confirmed the sentence, and put him to death, with Felicissimus, Armenius, Latronianus, and Euchochia, his brethren in evil. After his death, with great veneration, his corps were transported into Spain by his disciples, who first paid him honour as a saint, and afterward as a martyr ; and, that they might want no step to the height of profaneness in matters of religion, it was their custom to swear by his name.—Ibid. p. 210.

Faustus Socinus was born at Sienna in Italy ; and his heresy has diffused itself like a canker in all the parts of the Christian world, though it is nothing else but a revival of old condemned heresies, which are now too greedily imbibed in
England,

England, as well as in foreign parts. To account for all their opinions, were to transcribe all that I have already writ, and therefore shall content myself in giving my reader but a taste, when the whole mass would surfeit him. They teach, that Christ, by his death, did not satisfy for us, but only obtained for us a power to make satisfaction for ourselves by faith and obedience : That Christ died for himself, that is, not for his sins, for he was without sin, but for the mortality and infirmities of our nature, which he assumed : That Christ became not our High Priest, not impassible before he ascended into heaven : That eternal death is nothing else but a perpetual continuance in death or annihilation : That everlasting fire is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall be found alive at the last day : That Christ's Incarnation is against reason, and cannot (say they) be proved by Scripture : That Christ is not truly God : That the Holy Ghost is not God : That there is not a Trinity of Persons in one God : That the Old Testament is of no use to a Christian.—*Ross's View of Religion*, 8vo. p. 258.

Nicholas Storkius, a native of Saxony, near the river Sales, was the ringleader of the Anabaptists, so called from re-baptising those that had been baptised in their infancy. He, with
his

his disciple Munster, began to trouble the world in the years 1521. and 1522. They taught that they were inspired from Heaven, and that the world was to be reformed by their means ; which done, and the wicked utterly cut off from the face of the earth, it should be governed by justice itself. They hold that Christ took not flesh from the Virgin Mary : That Christ is not the true God. They believe they shall enjoy here an earthly monarchy after the day of judgment. They reject the power and end of magistracy and ministry ; for they say that Christ has freed them from obedience to human laws ; but, at the same time, think they are obliged to establish their own religion by blood. There are many sorts of them now in England ; some are Arminians, others Calvinists ; neither of which will communicate with the other. Some are Milenaries, and most of them Antitrinarians. Some keep the Jewish Sabbath, others the Lord's Day with the Christians. Some deny the use of the Sacraments, saying they are above ordinances. Some of them celebrate the Eucharist with bread and wine, and others with a meal of mutton in the evening ; and from thence are called the Supper People. Historians say, that the Anabaptists in all countries are proud, censorious, and bloody-minded.—Ibid. p. 254.

The

The Muggletonians owe their beginning to John Reeve and Ludowick Maggleron, who would persuade us that they are the two last witnesses of Christ, sent by his Spirit to seal the foreheads of the elect and reprobate. They say that all the ministry in this world, whether prophetic or ministerial, with all the worship taught by them, is all a lie, and an abomination to the Lord. They say, that the spirits and bodies of men are both mortal, both begot together, and both of one nature: That there are three witnesses on earth, Water, Blood, and the Spirit: That, by Water, is meant the commission given to Moses and the Prophets under the Law: By Blood, the commission given to the Apostles and Ministers of the Gospel. And, by the Spirit, is meant the commission of the Two Witnesses that were to come in this last age, which are themselves: That they have power of blessing and cursing; and whom they bless or curse will infallibly continue in that state for ever.—*Ibid.* p. 267.

George Fox, and, soon after him, James Nayler, both Yorkshire men, were the first beginners of the sect called Quakers; so called because they used to quake and tremble in their meetings, which sometimes growing to excess, they would fall, as in a trance, upon the ground, and from thence pretend to inspirations, and then

then utter *quicquid in buccam venerit* ; and call irreligion, blasphemy, or nonsense, the dictates of the Holy Spirit. They teach that absolute perfection, and a sinless life, is attainable in this world ; and that they are arrived to such a state of purity, that they are guided by the same Spirit which the Apostles were, have it in as great measure, and that what they say is of the same authority with the Holy Scripture, because directed by the same Spirit that gave out the Scriptures. They deny the Scriptures to be the word of God. They say they expect salvation by Christ within them, and not from Christ without them. They deny the resurrection of the dead, and say the light within them is sufficient to save them. In short, they despise magistracy, reject the ministry, slight all decency and ordinances in Christ's church, overthrow as much as in them lies all religion and piety, setting up a Babel of their own, full of impiety, ignorance, and blasphemy. They will not take an oath, but will lie abominably. They will not put off their hats, or call men masters, but, on occasion, can be very complaisant to their mistresses. They hate pride, yet wear the richest silks, stuffs, clothes, hats, and the finest linen. They call themselves the Sober Party, and yet are the wettest crew about the town. In short,
they

they are a contradiction to themselves and all mankind besides.—Ibid. p. 269.

George Copping of Essex was father of the Ranters, a sort of beasts that neither divide the hoof nor chew the cud ; that is to say, they are very unclean ones, that make open profession of lewdness and irreligion, whose God is their lusts, and whose glory is their shame ; that make a laughing-stock of Christianity. But, to anatomize this monster. They hold, that God, devils, angels, heaven, hell, &c. are fictions and fables : That Moses, the Baptist, and Christ, are impostors. In their letters they endeavour to be strangely prophane and blasphemous, uttering Atheistical curses and imprecations, which is a kind of canting among them, as among gypsies ; as, for example, in one of them you have this cursed language : ‘ My own heart
‘ blood, from whom I daily receive life and be-
‘ ing, to whom is ascribed all honour, &c. ; thou
‘ art my garment of needle-work, my garment
‘ of salvation. Eternal plagues consume you
‘ all, rot, sink, and dama your bodies and souls
‘ into devouring fire, where none but those that
‘ walk uprightly can enter. The Lord grant
‘ that we may know the worth of hell, that
‘ we may scorn heaven.’ Sin, they say, is only what a man imagines and conceives to be to within himself ; and all the pleasure they know

in this world is what they call ‘the enjoyment
‘of the fellow creature.’ In short, Mahome-
tans, Jews, and Pagans, own more modesty,
and are less prophane than Ranters *.

*Heretics are addicted still
To their first principle, their will.
No law nor cavalcade of Holborn,
Can render half a grain less stubborn :
For they at any time will hang,
For th’ opportunity t’ harangue,
And rather on a gibbet dangle,
Than miss their dear delight to wrangle :
Backing their want of truth and sense,
With greater heat and confidence.
For fools are stubborn in their way,
As coins are hard’ned by th’ alloy :
And obstinacy’s ne’er so stiff
As when ’tis in a wrong belief.*

Hud.

CHAP.

* Ross’s View of Religion, 8vo. p. 273.

C H A P. II.

Honours done to some Great Men.

NOTHING is so common in the mouths of the vulgar as detraction. No action can be so well performed, but, if they cannot totally deface it, they will be sure to fully it by invented calumnies and suspicions. Honour is so fickle and fleeting, that, after all the care, hazards, and pains to procure its favour, it is very short-lived, and, if once lost, never to be redeemed. It is seldom granted while men are in a capacity to receive it ; but some we find are excepted from the general rule, and have enjoyed it both living and dead, as for example :

Cartzschugai Chan was sent by the King of Persia with a small army against a numerous force of the Turks that had laid siege to Bagdat, whom he fatigued with continual skirmishes for the space of half a year together, and at length totally defeated them, and saved the city. The notice whereof coming to Schach Abas,
King

King of Persia, who had thrown himself into the city, he went out to meet Cartzschugai Chan, and, approaching near him, dismounted, saying, ‘ My dear Aga, by thy valour and conduct thou hast given me a victory so great, that, if Heaven had put me to my choice, I would not have asked one more considerable : Come mount my horse ; it is fit I should acknowledge it by attending thee on foot.’ Cartzschugai, surprised and astonished at this unwonted honour, begged the Sophy, on his knees, to be excused, and that he would regard him only as his slave that had done nothing but his duty ; but all his intreaties signified nothing ; he was forced to mount, and the King and all his noble retinue followed him seven steps on foot.—Olear. Trav. l. 6. p. 354.

That celebrated warrior Timoleon of Corinth, having subdued the tyranny of Dionysius in Sicily, and restored Syracuse to their just liberties, that city, to express their gratitude, at his death decreed him everlasting honours, and built his tomb in the Forum.—Sabel. Ex. l. 3. c. 2. p. 182.

Aratus, by his valour, having delivered the Sycionians from a severe oppression and tyranny to the enjoyment of their liberties and privileges ; though he lived out of the Sycionian territories, they attended his corps crowned to
their

their city, singing his commendations, built him a stately tomb, calling it by his name, and annually celebrate the day of his nativity with solemn sacrifices and pastimes; and, if any of the relations of Aratus were present at this yearly commemoration, they obliged them to take the most honourable place in that assembly.—Fulgos. Ex. l. 5. c. 2. p. 585.

Plato returning from Sicily, and passing through Olympias, though all the people were at the celebration of their plays, which they were more than ordinarily fond of; yet, as soon as they had notice of his approaching near, they forsook their sports, which, considering their vanity, was a wonder; and all run to meet him, looking upon him with respect and adoration, as a person more than human, that the Gods had sent from heaven as a blessing upon mankind. Now, considering the superstition and vanity of the Greeks in their plays, and the mean extraction of Plato, it was a greater honour than ever they gave to any monarch.—Fulgos. Ex. l. 2. c. 5. p. 275.

Constantine the Great, Emperor of Rome and Constantinople, dying in Nicomedia, his life-guard rent their clothes, lay upon the ground, and omitted no passion that might express an unsupportable sorrow. His prefects, captains, and the rest of the soldiers, rather sur-
passed

passed than imitated their grief, crying out, that death had deprived them of their protector and father. The citizens run about the streets like so many persons that had lost their senses; others hung down their heads in perfect silence, declaring, by the posture of mutes, that their sorrow was unexpressible; and all declared, that, by that fatal stroke, they had lost all the comforts of human life. At Rome, the Senate and populace observed no measures in their grief: They shut up their baths, disfrequented the plays and markets, and prohibited all signs of joy and felicity. Having pronounced him a happy Monarch for dying in so great glory, they caused him to be painted above the celestial orbs, in the society of blessed souls; and sent an embassy to his son Constantius to send them the corps of his deceased father, which would add the greatest honour to the city of Rome, that the remains of so illustrious a Prince was interred among them.—Zuing. Theat. vol. 1. l. 1. p. 97.

The death of the renowned Emperor Titus Vespasian being known in the approach of the evening, the senators, without delay, crowded into the Curia, to lament the loss of an illustrious Monarch, in whose death all the world was concerned, in being deprived of a public benefactor. Then they conferred on him such degrees

grees of honour as they had never allowed or promised him before, and decreed his name should be registered in the catalogue of the Gods.—Zuing. Theat. vol. 1. l. 1. p. 96.

Eraſmus of Rotterdam, in Holland, an ingenious, learned, and good man, was honoured by moſt of the great and learned men of his age, who thought themſelves happy in having the honour of his acquaintance. Making a panegyric on Philip, the father of Charles V. as he came out of Spain into Germany, while he was a ſchool-boy, that King took ſuch notice of his early ingenuity, that he honoured him with a yearly penſion during life. King Henry VIII. of England wrote to him with his own hand, gave him large taſtes of his bounty, and offered him a houſe and land worth fix hundred florins a year, to invite him to reſide in England. Francis I. King of France, wrote to him alſo, offering him a biſhopric and a thouſand florins a year, to take his repoſe in France. Charles V. offered him a biſhopric in Sicily, made him of his Privy Council; and, beſides other expreſſions of his bounty, gave him four hundred florins *per annum*, with a promiſe of making them five hundred, if he would profeſs at Vienna. Sigismund King of Poland, and Ferdinand King of Hungary, were very bountiful to him, and made him great offers to have dwelt

in

in their dominions. Anne Princess of Veriana, gave him a pension of a hundred florins. Frederic Duke of Saxony, and William Duke of Gulick, made him good presents. Pope Adrian VI. wrote to him three several times. He congratulated the rise of Clement VII. to the Papacy, who, in requittal, sent him five hundred florins; and, by his Apostolical letters, invited him to Rome. Paul III. had made him a cardinal, if death had not prevented him. William Warham, Archbishop of Canterbury, gave him an exhibition. Cardinal Woolsey gave him a pension out of a prebendary of York. The Bishops of Lincoln and Rochester liberally supplied him upon all occasions. Polydore Virgil sent him money to buy a horse, and the Lord Cromwell sent him thirty angels. The Lord Montjoy, Sir Thomas More, Bishop Tonital, and Dean Colet, were his constant benefactors. Cardinal Matthaeus offered him a pension of five hundred ducats to live in Rome, and sent him a cup of beaten gold. Another, but a richer, was sent him by Albertus, Archbishop, Cardinal, and Elector of Mentz. Cardinal Campegius, among other tokens, sent him a diamond ring of good value. Stanislaus Olmucensis sent him a silver bowl double gilt, with four pieces of gold, the coin of ancient Emperors. The Bishop of Basil offered him half the revenues

revenues of his bishopric for his company. Thurxo, Bishop of Vratislavia, went ten days journey out of his way to see him; and, to name no more, Vigilius Zuichemus gave him a gold ring, and William Earl of Eyfenberg a dagger, which, by the inscription, ‘ he wished ‘ in the hearts of his enemies.’—Full. Act. Red. p. 70.

C H A P. III.

Of Honesty in Life and Conversation

WE live in an age wherein honesty is in danger of being made a bankrupt, for it is difficult to negotiate without dissimulation, to sell without lying, or buy without being cheated. Justice, simplicity, and plainness, are turned into art, subtilty, and fraud; and, if Diogenes was alive again, he might employ his candle and lanthorn to as little purpose as formerly. We retain no solid and express effigies of true justice and honesty, but the world contents itself with the shadows and images of them. There are many Gnatho's that make a shew of honesty and virtue, with affected looks, counterfeit gestures, and feigned protestations, when indeed there is no honesty at all in them, but mere hypocrisy and knavery: But, though these exceed in number, yet the world has many honest people in it, such as scorn to lie, dissemble, or defraud, that will suffer a thousand wrongs in their own persons or estates, before they will do the least injury

injury to others, and always act by that golden rule, in measuring to others what they would have metted to themselves ; and, since this kind of men are rarely to be met withal, we should put the higher value upon them when they are found, and treat them with such a decent and upright behaviour, that we may always find them on occasion.

It is a singular commendation, that Camera-rius * says he found inscribed on a Lady's sepulchre in Rome, that, in saying nothing, left room for all the virtues in the world to be ascribed to the deceased :

Julia B. Prisca vixit annos XXVI.

Nihil unquam peccavit, nisi

Quod mortua est.

In this only she did amiss, that she died.

If accusation should imply guilt, few men in the world could be reputed innocent. M. Porcius Cato lived with that integrity and honesty, that, though his enemies had preferred no less than fifty accusations against him, yet by the common suffrage he was always declared innocent ;

* Oper. Subcis. cent. 1. c. 97.

cent ; and that not by the power of his riches, or the interest of his friends ; but the justice of his cause ; and the malice of his enemies, was so apparent, that they who did not love, but rather hate him, were ashamed to do the contrary. His honesty in doing right to the injured, and his severity in punishing offenders proportionably to their crimes, had raised him many enemies, and no less envy ; for he pardoned none that were guilty, nor was a friend to any but those that truly loved and served their country. He was also as wise as just ; for, being accused again in his old age, he made it his request, and obtained it, that Tiberius Sempronius Gracchus, one of his chiefest enemies, might sit alone in judgment upon him ; who examining into the cause of the complaint, pronounced him not guilty ; and, by this confident action, Cato prevented all future accusations, lived in glory, and died in peace.—Lip. Monit. l. 1. c. 7. p. 92.

Aristides had the reputation to be the honestest person among all the Greeks ; and yet, some envying his glory, he was in danger of a ten years banishment, from the manner of the suffrage which the Grecians used, called *Ostracism*. While they were collecting the voices, and he being in the croud, one that could not write himself, desired him he would do him the fa-

vour

favour to write the name of Aristides in his shell, as the person he would have to be condemned and exiled. ‘Do you know him, (says Aristides), or what wrong has he done you, or ‘your’s?’ ‘Neither,’ said the man; but ‘it grieves and vexes me to hear him called every ‘where *Aristides the Just and Honest*, and therefore I would have him condemned.’ ‘An ‘excellent argument!’ said Aristides; and so took the shell, and wrote his own name in it, as the person desired.—Ibid. l. 1. c. 7. p. 90.

Julius Drusus, a tribune of the people, had a house that, in several places, lay open to the view and inspection of his neighbours; which an artificer perceiving, told him, that, for the sum of five talents, he would prevent that inconvenience. ‘No,’ said Drusus, ‘I have ‘(thanks to the Gods) no occasion for that; ‘but, if thou canst make every room in my ‘house so perspicuous, that the whole city may ‘behold all my actions, I will give thee five talents more than thou demandest.’ He knew his life was innocent, and his actions just, and therefore was in no fear of spectators.—Zuin. Theatr. vol. 1. l. 2. p. 133.

Asclepidorus went a pilgrimage from Athens into Syria, with no other design than to satisfy his curiosity in observing the regularity and irregularity of men’s lives and manners; and, at his

his return, though he had made a diligent inquisition, said he could only find three men whose behaviours corresponded with the laws of uncorrupted honesty ; whose names were, Ila-pius, a philosopher in Antioch, Mares of Lao-dicea, and Dominus the philosopher. So that it was not without great reason that Heraclitus wept as often as he went abroad, in compassion to the multitude of ill men he lived among.—Coel. Rho. l. 14. c. 3. p. 632.

When the corps of Thomas Howard, second Duke of Norfolk, was buried in the Abbay of Thetford, in the county of Norfolk, in the year 1524, no person could demand one groat of him, for any debt he had contracted, or require restitution of him for any injury he had done, while he was among the living.—Weaver's Fun. Mon. p. 839.

When the senate of Rome was about electing a cenfor, and Valerianus was in nomination, the universal acclamation was for him ; and one, as the mouth of the rest, harrangued thus in his commendation : ‘ Who should we elect but Valerianus, whose life is a censorship ? Who is so fit to be judge of us all, as he who cannot be charged with any crime ? Valerianus is a prudent and wise senator, modest, grave, a friend to a good man, and an enemy to tyrants, an utter foe to the vicious, but more
‘ severe

‘severe against vice. We would have this man
 ‘for our censor, whom we will imitate to the
 ‘utmost of our capacities. He is the most
 ‘noble among all the senators, the highest by
 ‘birth, of an unspotted life, of profound and
 ‘excellent learning, of celebrated manners, and
 ‘the example of antiquity, honest in his actions,
 ‘faithful in performing his promises, whom no
 ‘man reviles, and whom all men speak well of.’
 —Coel. Rho. l. 22. c. 11. p. 978.

Richard II. being deposed, Henry of Bollingbrook crowned King, and a law made, that the inheritance of the crown should remain in King Henry, and the heirs of his body, a motion was also made in parliament how the deposed King should be disposed of: At which time, Thomas Merks, Bishop of Carlisle, with extraordinary zeal and freedom, maintained the right of his deposed Sovereign, and resolutely opposed the usurpation of his supplanter; and, though it cost the good Prelate a prison, and the loss of his life, yet the memory of so gallant an action will never die, as long as fidelity and loyalty shall have any esteem in the world.—Daniel’s Hist. continued, l. 3. p. 50.

C H A P. IV.

Hope, or Expectation of Things to come.

HOPE we have already defined to be a gentle and sweet effusion or expansion of the soul towards some good expected to come; so that, when we are full of hope, we feel a certain inflation, both within and without, in our whole body, together with a glowing but pleasant heat, from the blood and spirits universally diffused; and, when Hope, by this means, is strong enough to produce courage, it stands ready to encounter the difficulties that opposes her in the way to her end, bids defiance to danger, and conquers all before it. Hence some call it the Manna from heaven, that comforts us in all extremities; others, the pleasant and honest flatterer; for nothing but Hope will caress the unhappy, in expectation of happiness in the bosom of futurity. When all other things fail us, Hope will stand by us to the last. Hope gives freedom to the captives chained to the oar; health to the sick, while death grins in his

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face ; victory to the defeated ; and wealth to the beggar, while he is craving an alms :

*Leading them still insensibly along,
By the strange witchcraft of anon.*

Cowl.

When Alexander the Great took up resolutions to make a descent into Persia, he gave his patrimonial estate to his friends ; and having legally passed away the whole, Perdicas said, ‘ And what, O King, do you reserve for yourself ?’ ‘ My Hopes !’ (said Alexander). ‘ Why, then, of those Hopes only will we that are your followers be sharers ;’ and for that reason refused what the King had freely given him ; and his example was followed by several others.—Plutarch in Alexand. p. 672.

A Rhodian, taking too much freedom in reprehending the vices of a tyrant, he was shut up in a cage ; his hands were cut off, his nostrils slit, and his face disfigured, by many rude gashes cut in it ; whereupon a friend advised him to put an end to his miseries, by famishing himself to death ; but he, with great indignation, rejected the proposal, saying, ‘ While a man has breath, all things are to be hoped for ; and he would not lose the pleasure of hoping
‘ to

‘to rid himself of his present affliction.’—Eras-
mus Ap. l. 8. p. 171.

*Hope with a goodly prospect feeds the eye,
Shews from a rising ground possession nigh ;
Shortens the distance, or o’erlooks it quite ;
So easy ’tis to travel by the sight.*

Dryd.

C. Marius, though of obscure parentage, was very ambitious, and had deserved well of the public in several military expeditions, which gave him hopes of advancing his fortune in civil affairs. First, he sought to be made an *Ædile* of the superior class, and afterwards solicited for a minor *Ædileship* ; and, though he miscarried in both, yet still his hopes buoyed him up, in expectation of being one day the chief of that famous city ; in which he luckily succeeded. And, when Sylla proscribed him, and set his head at a price, and being now in his sixth Consulship compelled to wander in strange countries, in hourly peril of his life, yet he still supported himself by a prediction, that told him he should be Consul of Rome a seventh time : Nor was he deceived in his expectations ; for, by a strange revolution in public affairs, he was recalled to Rome, and elected Consul the seventh time.—Plut. Apoth. p. 436.

But

But Hope ill grounded does often trick and bubble the owner, as it did the Spanish woman that, coming with three of her sons a-begging to a French shoemaker that lived in Spain, he said to her one day, ‘ Good woman, I will
 ‘ ease thee of some part of thy charge; for, if
 ‘ thou leave one of thy sons with me, I will
 ‘ breed him up in my trade, and make him capable of living like a man, and to be helpful
 ‘ to his parents also.’ ‘ God forbid, (said the
 ‘ woman), that I should cast away my child to
 ‘ a stranger, and bring him up to so pitiful a
 ‘ mechanic trade as a shoemaker, since I live
 ‘ in hopes that the eldest will be viceroy of
 ‘ Naples, the second of Mexico, and the youngest of Sardinia.’—Barclay. *Euph.* p. 123.

*Hope, Fortune's cheating lottery !
 Where, for one prize, a hundred blanks there be.
 Fond archer Hope ! who tak'st thy aim so far,
 That still, or short or wide, thy arrows are.
 Thin empty cloud ! which th' eye deceives
 With shapes that our own fancy gives :
 A cloud, which gilt and painted now appears,
 But must drop presently in tears.
 Brother of Fear ! more gaily clad !
 The merrier fool o'th two, but quite as mad.*

C H A P. V.

Of Hospitality, and Entertainment of Strangers.

THE Lucanians have a law among them, as unrepealable as those of the Medes and Persians, that no man shall refuse the entertainment of a stranger (especially if he be under any kind of necessity), that comes to him after the sun is set, with a purpose to lodge with him, and be entertained by him ; and, in case of offending against this law of hospitality, he is to be fined, stigmatised as a miser, and his house to be demolished, as unworthy to have one, that was unwilling to afford the use of it to him that wanted it. Men that live always to themselves, had need to have a well timbered bottom ; for, if once it proves leaky, they will find few hands to stop it, but many to widen the breaches, that the vessel may sink altogether. This was once the glory of England, that a plentiful country was given by Heaven to a hospitable and charitable people ; but, Mr Fuller says, good house-keeping fetched its last
groan

groan in Kent ; and there is small hopes it will ever come to life again, whilst costly equipages, and gaudy liveries, on idle fellow's backs, takes away what was wont to be laid out in filling empty bellies.

Edward Earl of Derby was celebrated for his diffusive charity, and exemplary hospitality. A true old English Peer, whose provisions was of the growth of his own country, rather abounding in plenty of substantial diet, than in foreign studied dishes. His entertainments were designed for health and nourishment, and not to gratify over nice and curious appetites : These cost him less, and were then more esteemed. His gates were always open, his table constant and equal, where all were welcome, but none invited. His hall, for the most part, was full, his gates always ; the one with the gentry and yeomanry of the country, who were his retainers in love and honour ; the other with the aged, infirm, and industrious poor, whose asking was prevented by alms, and expectation with liberality ; the first being provided with meat, the second with money, and the third with work. Nor was he bountiful at other men's costs ; for, once a month, he inspected his incomes, and once a week he took account of his disbursements, that none might defraud him, or be wronged

wronged by him. When, to the grief of the whole country, he died, it was said of him, as of the second Duke of Norfolk, ‘Not a tradesman could demand the payment of a groat he owed them, nor a neighbour or tenant the restitution of a penny he had wronged them of.’—Lloyd’s *State Worthies*, p. 548.

Henry Wardlaw, presenter of Glasgow in Scotland, was famous for his hospitality; in so much that, when the steward of his house complained that his family was innumerable, and desired that they might be reduced to a certainty, he condescended to his proposal; and his secretary being to set down their names, he asked his master, ‘With what names he should begin the list of his retainers?’ who answered, ‘Fife and Angus;’ which were two provinces that contained millions of inhabitants; which his servants hearing, gave over their project of retrenching his family; for they saw he would dismiss none that were already retained, nor hinder any that should make his house their refuge for the future.—Bp. Spots. *Hist. Scotland*, l. 2. p. 56.

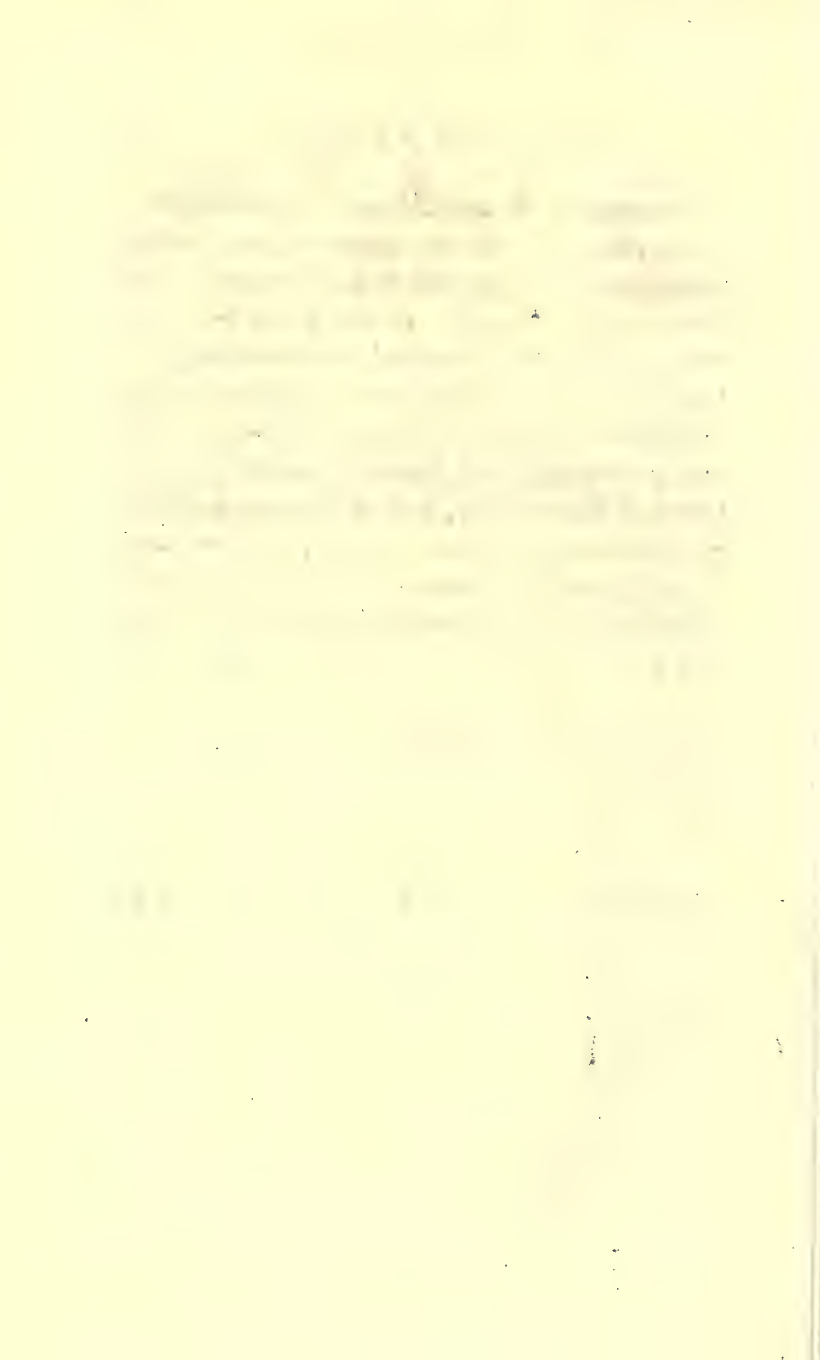
Conradus Gesnerus was so much inclined to hospitality, that his house was always open for the accommodation of strangers, but especially men that were addicted to the study of good literature, and those he seldom wanted; as well
in

in respect of his obliging conversation, as that he had an excellent library, a repository of great curiosities, both in art and nature, and was communicative of his knowledge.—Melch. Adam. in Vit. Germ. p. 160.

Callistratus, a Professor of Rhetoric in the city of Galepsus in Eubea, was renowned for his bounty and hospitality ; for, when he was at home, a stranger could hardly sup at any other house than his. He was so full of courtesy, that it was a difficulty to withstand the importunities he used in caressing and inviting strangers ; and was the chief man, among others, that imitated the example of Cimon in liberalities.—Plut. Mor. l. 4. p. 707.

Gillias, a citizen of Agrigentum, had a large share of the goods of fortune, and, which is greater, a will to lay out his wealth to the best uses, exactly agreeing with that of Tully : ‘ Ni-
 ‘ hil habet fortuna magna majus, quam ut pos-
 ‘ sit nec natura bona melius, quam ut velit,
 ‘ bene facere quam plurimus.’—‘ A great for-
 ‘ tune hath nothing greater in it, than that it
 ‘ is able ; and a good nature hath nothing bet-
 ‘ ter in it, than that it is willing to do good to
 ‘ many.’ His house was the treasury of munificence ; the scarcity of provision, in dear years, were supplied from thence ; and, tho’ these expressions of his bounty extended to all ingeneral,
 yet

yet he relieved the necessities of particular persons, gave portions to poor virgins, entertained strangers, not only in his city, but at his houses in the country. At one time, he received and clothed five hundred Gelsenian knights, that by a storm at sea were cast ashore in his territories. Whatever he possessed was a common patrimony ; and therefore, not only the citizens of his own city, but all the people of the neighbouring countries, put up prayers and vows for the continuance of his life in a state of health and happiness.—Valer. Max. l. 4. c. 8. p. 24.



C H A P. VI.

Husbands, Loving and Unnatural Ones.

It was wittily said of one, that he that does not love his wife is a fool for his own sake, and a greater coxcomb if he has not wit enough to make her believe he loves her; for there is a resistless charm in kindness, that secures our own peace and quiet, disarms and captivates an enraged fury, and clips the wings that were ready to fly into the embraces of an interloper. Love is persuasive and attractive; and there are but few such monsters among the fair sex, but what will love where they think they are beloved.

*Love studious how to please, improves our parts
 With polish'd manners, and adorn'd with arts.
 It kindles all the soul with Honour's fire;
 Curbs and restrains extravagant desire,
 And to be chaste and kind does still conspire.
 A just heroic passion that can find,
 No room in any base degenerate mind.* DRYD.

I know some angry poets spit all their venom against loving husbands ; but it no way depreciates virtue, but rather advances the esteem of it, to hear the vicious satirize upon a happiness that their wives are strangers to ; but let us turn our eyes from these silly salamanders ; and with pleasure behold such affectionate husbands as have been proficient in this lesson of matrimonial love and kindness.

When Darius King of Persia was defeated by the Macedonian conqueror, and under apprehensions that his dear wife Statira was slain by the enemy, it went so much to his heart, that he filled his remaining camp with grievous lamentations, saying, ‘ O Alexander, who among all
‘ thy relations have I put to death, that thou
‘ shouldst thus retaliate my severities : thy dis-
‘ pleasure is causeless on my part ; but if thou
‘ had’st justice on thy side, it is below thy cha-
‘ racter to make a war against women ;’ but when he heard she was alive, and treated by Alexander with the honour and tenderness that was due to her sex and quality, he then supplicated the Gods, that Alexander might be successful in all his enterprizes, though he was his mortal enemy.—Zonar. Annal. vol. 1. p. 41.

Tiberius Gracchus was so great a lover of his wife Cornelia, that when two snakes were
found

found in his house, and according to the superstition of those times, were warned by the Augurs not to suffer them both to make their escapes, but to kill one of them; assuring them, that if the male were let go, Cornelia would die first; on the contrary, that Gracchus would die first if the female had its liberty; 'Then turn out the female,' said he, 'that Cornelia may outlive me, for I am the older of the two.' It fell out accordingly, Gracchus died, leaving many sons behind him, so entirely beloved by Cornelia, and the memory of her husband was precious to her, that she refused to marry with Ptolemy King of Egypt. The death of her husband lay so heavy upon her heart, that the splendour of a crown, the state of a queen, and the glory of a kingdom were utterly rejected.—Val. Max. l. 4. c. 6. p. 114.

C. Plautius Numida, a Senator of Rome, had such a dear affection for his wife, that being surpris'd with the notice of her death, and unable to sustain the weight of his sorrow, he thrust his sword into his breast, but being hindered from putting an end to his days by the interposition of his domesticks, and his wound being dress'd and bound up in order to a cure; yet he was so resolute in his purpose, that as soon as he found himself alone, he tore off the applications, opened the orifice which
his

his sword had made, and so let out a soul that would not continue in his body, after that of his wife had forsaken its mansion.

Charles Dauphin of France having barbarously killed John Duke of Burgundy, his son Philip the Good, who first gave rise to the house of Burgundy, being told the history of it, loaded with grief and anger, run into his wife's chamber, who was the Dauphin's sister, saying, 'O my Michalea. thy wicked brother the Dauphin has murdered my father.' The afflicted lady, who had a tender affection for her husband, broke out into tears and lamentations, and fearing it might occasion an irreconcilable difference between her and her husband, refused all consolation; which the Duke fearing might prejudice her health, thus bespoke her: 'Notwithstanding thy brother's villany, thou shalt be no less dear to me than formerly; it was none of thy fault, and thou shalt not suffer for his: therefore take courage, and comfort thyself with this assurance, that I will be loving and constant to thee while I have a being.' And he was just to his promise; for living with her three years after, he always treated her with conjugal respect and kindness.

—Lips. Monit. l. 2. c. 17. p. 388.

Orestilla wife of M. Plautius, hearing her husband would touch at Tarentum in his voyage
to

to Asia, went thither on purpose to make him a visit, and falling sick of a disease that resisted medicines, she died. Plautius having given directions for the solemnity of her funeral, suitable to her quality, she was laid upon the pile to be burnt according to the custom of the Romans. The last office of near relations was to anoint the dead corps, and give it a valedictory kiss; but while these ceremonies were performing, the sorely afflicted husband, unable to conquer his passion, fell upon his own sword and died. His friends, recovering from their astonishment, took him up in the same posture he was, in his gown and shoes, and laying his body by that of his wife's burnt them both together. Their sepulchre is yet to be seen at Tarentum, and is called the tomb of the two perfect lovers.—Val. Max. l. 4. c. 6. p. 115.

A certain Neapolitan, whose name, the more's the pity, is not mentioned by my author, being at work in a field bordering upon the sea side, his wife being at some distance from him was seized by the Corsairs of Tunis, and carried on board their vessel. Missing his wife, and seeing a ship at anchor, he soon conjectured what the matter was, and throwing himself into the sea, swam to the ship, telling the Captain, ' He was
' come to take the same fate with his wife, for
' though he understood the hardship and misery
' he

‘ he must undergo in slavery, his love had conquered all difficulties, he neither could nor would live but with her.’ The Turks admiring at the man’s unaccountable affection, at their return told it to the King of Tunis, who pleasing himself with so singular an example of love and constancy, gave them both their liberties, and by his command the man was made one of his Guard de Corps.—Fulgof. l. 4. c. 6. p. 526.

Bajazet I. after the great victory he lost to Tamberlane, among his other afflictions, saw his beautiful wife Despina, whom he dearly loved, ignominiously treated by the conqueror in his sight. Other contempts and disgraces he bore with courage, but that being more dishonourable than all the rest, he so resented it, that he beat out his brains against the iron bars of the cage, wherein he was confined to be shewed in triumph.—Ricaud’s pref. State of the Turkish Emp. l. 2. c. 21. p. 153.

But it is to be feared, that the list of unkind if not unnatural husbands does exceed that of good ones, which seems very strange, because the ill ones do not desire to be thought so, though at the same time they are a contradiction and a scandal to themselves. But unnatural husbands are a reproach to humanity, and worse than the worst of savage beasts, for
the

the male tygers will carefs, cherifh, and defend their females from all kind of injury, and if they are affaulted, will hazard their lives to preferve their mates from danger. But that fome men are funk below brutes, you may read in the following examples.

A Frenchman of note in the province of Languedoc, whose name was Villars, married a young, rich, and beautiful lady; but having been formerly addicted to converse with whores, as foon as honey moon was over, gave up himfelf to the fame vicious courfes, flighted and abufed his wife with words and blows; forfook her bed, took away her clothes, her rings, and jewels, and gave them to his miftreffes, told his wife, ‘ He did not marry her but her fortune, ‘ which he would fpend upon thofe women that ‘ he lay with, becaufe he loved them, for he ‘ never had any kindnefs for her.’ All thefe unkindneffes his wife bore with infinite patience, in hopes to reclaim him by her modelt and humble behaviour. At length, finding he had almoft confumed his whole eftate, brought two of his whores home to fave charges; lay with one of them every night, and made his wife wait upon them at table, which fhe did without difcovering any trouble or difcontent, at this more than fervile employment; but the more fhe fought to humour them, they grew

the more damnably insolent ; infomuch that one of them commanding her to fetch some water to wash her hands, and to kneel while she held the bason, the lady refusing so mean a submission, the whore threatened to box her ; whereupon the lady taking courage, threw the water in the whore's face, who squealing out, and the husband coming to inquire into the reason of that hideous noise and bawling ; she cried out, ' Oh your wife has killed me, she ' has killed me, revenge my blood ;' and then counterfeiting death, fell upon the ground as if she had been really dead ; which the husband believing, run his wife through the body with his sword, of which wound she died immediately, upon which the whore jumped up and fell a kissing the murderer ; but being apprehended, were all three sentenced to be hanged, Villars as principal, and his two whores as accessaries, and were executed accordingly.—*De Serres. Hist. Fran. l. 3. c. 15. p. 402.*

Periander of Corinth in a violent passion, threw his wife upon the ground, and trod her under foot, and though she was with child of a boy, continued his rude treatment of her, till she died upon the place ; but when the fit was over, and he came to a more sober mind, being sensible that the murder of his wife proceeded from the malicious provocations of his whores ;

he caused them all to be burnt alive, and banished his son to Corcyra, for no other reason than that he lamented the barbarous usage of his mother.—*Patric. de Regno*, l. 10. p. 249.

Nero the Emperor, being upon some trivial occasion incensed against his wife Poppaea Sabina, he gave her such a kick upon the belly that killed her. However, though he was a monster that seemed to be sent into the world on purpose to give examples of inhumanity, and to stock hell with cruel murderers; yet he so repented of this barbarous action, that he would not suffer her to be burnt, according to the then custom of the Romans; but built a funeral pile for her of odoriferous perfumes, and caused her to be laid in the Julian monument.—*Patrit. de Reipub. Institut.* l. 4. tit. 4. p. 166.

When M. Antonius lost the day at Actium, and Herod King of Judea thought himself in danger of his life and the loss of his kingdom, for being his true friend, he thought it adviseable to meet Caesar Augustus at Rhodes, and endeavour to pacify him, by assuring him of his future friendship and assistance; and being resolved upon his journey, assigned the care and custody of his wife to Sohemus his particular confident, with command, that if he should lose his life in his journey, or at the place he was going

going to, that he should kill his wife Mariamne ; for which he gave no other reason, but that no other man might enjoy after his death so beautiful a creature. Mariamne extorted this secret from Sohemus, and at Herod's return, he professing an extraordinary affection for her, she threw it into his dish, which Herod so heinously resented, that he immediately put Sohemus to death, and not long after the beautiful Mariamne, whom he loved above all the world. So dangerous is it to be trusted with a Prince's secrets. —Joseph. Antiqu. l. 11.

Amalasuenta Queen of the Goths, taking a fancy to Theodahitus, made him her husband, and gave him the title of King, upon condition that he should enjoy the dignity, but secure her by his oath, that he should not concern himself with the administration of the government. But no sooner was he invested with the title of King, but he forgot his oath and obligations to his benefactress, recalled her professed enemies out of exile, banished his wife into an island in the Vulfiner lake ; and not thinking himself secure while Amalasuenta was in being, he sent some of his instruments in mischief to take away her life, who finding her in a bath, strangled her there without delay or other ceremony.—Zuinger. Theatr. vol. 19. l. 2. p. 3527.

I saw one John Taylor a blacksmith in Northamptonshire, executed at Abbingdon gallows, for beating his wife's brains out with a great hammer; who made no other defence at his trial, 'but that she had given him his pottage so hot to his breakfast, that they burned his mouth, and raised a blister on his tongue,' for which he thought to correct her, not to kill her; but being in a great passion, struck a little too hard, which contrary to his first intention, put an end to her life.

C H A P.

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
OF THE CITY
TO THE PRESENT
TIME
BY
JOHN STOW
1618

C H A P. VII.

Of Idleness and Sloth.

IDLENESS and voluptuousness is a servile, weak, and degenerate habit ; and that of the mind is worse than that of the body. Wit, without employment, is a disease, *aerugo animi rubigo ingenii*, the rust and canker of the soul, a plague, a hell itself, *maximum animi nocumentum*, as Galen calls it ; for as, in a standing pool, worms and nauseous creepers multiply, so do vicious thoughts in an idle person. The body that is idle, and knows not how to bestow itself, contracts innumerable diseases. An idle dog will grow mangy ; and how can an idle person think to escape the filling their bodies with gross humours, crudities, wind, and their minds with heavy, dull, phlegmatic indispositions and discontents ? for, so long as they are idle, it is impossible to please them : They know not when they are well, or whither they would go, but are tired out with every thing, displeased with all, and even weary of life itself, because they know not how to dispose of the time that
lies

lies upon their hands. The God of Sloth, say the Poets, is a negligent, careless Deity :

*His leaden limbs at gentle ease are laid,
With poppies and dull nightshade round him spread.
No passions interrupt his easy reign,
No problems puzzle his lethargic brain ;
But dull oblivion guards his peaceful bed,
And lazy fogs bedew his thoughtless head.
Thus at full length the pamper'd monarch lay,
Batt'ning in ease, and slumbering life away.*

Gar.

Altadas or Althadas, called by Julian the African Sethos, was the eleventh King of the Assyrians, though some put him the tenth, and others the twelfth in their catalogue of Monarchs. He was so idle and slothful, that he reckoned all business but so many arguments of folly. He laid down these two things as infallible maxims, viz. that he was a vain and foolish man that engaged himself in any war ; and, that he was the greatest fool of all that toiled and fatigued himself, to leave an estate to his posterity ; and, at the same time, stained his dignity with the hateful epithets of Coward and Infidel, in spending his whole life in the society of whores and catamites.—Camer. Oper. Sub. cent. 2. c. 32. p. 137.

Domitian

Domitian the Emperor, son of Vespasian and the Empress Domicilla, was so addicted to idleness and sloth, that he neglected the affairs of the Empire, and consumed his time in pricking flies to death with the point of a pin or needle; and, from that impertinent exercise, was called the Imperial Fly-catcher, of whom he made such a destruction, that one asking who was with the Emperor, was answered, he is alone, ‘*Ne musca quidem* ;’ ‘there is not so much as a fly in his apartment.’—Textor. Offic. l. 5. c. 47. p. 679.

Romanus, grandson to Romanus Laucapenus, was so wholly given up to idleness, that he thought it a great hardship upon him to have his clothes put on, and to be troubled to put them off again when he went to bed: He could find no time to spare from swilling, drinking, and such like sottish pleasures; so that, if the affairs of the Empire had not been entrusted to the care of Praefect Josephus Bringa, all might have gone to ruin. ‘*Otium sine literis mors est, et vivi hominis sepultura* ;’—‘The leisure of an ignorant person is his death and burial.’

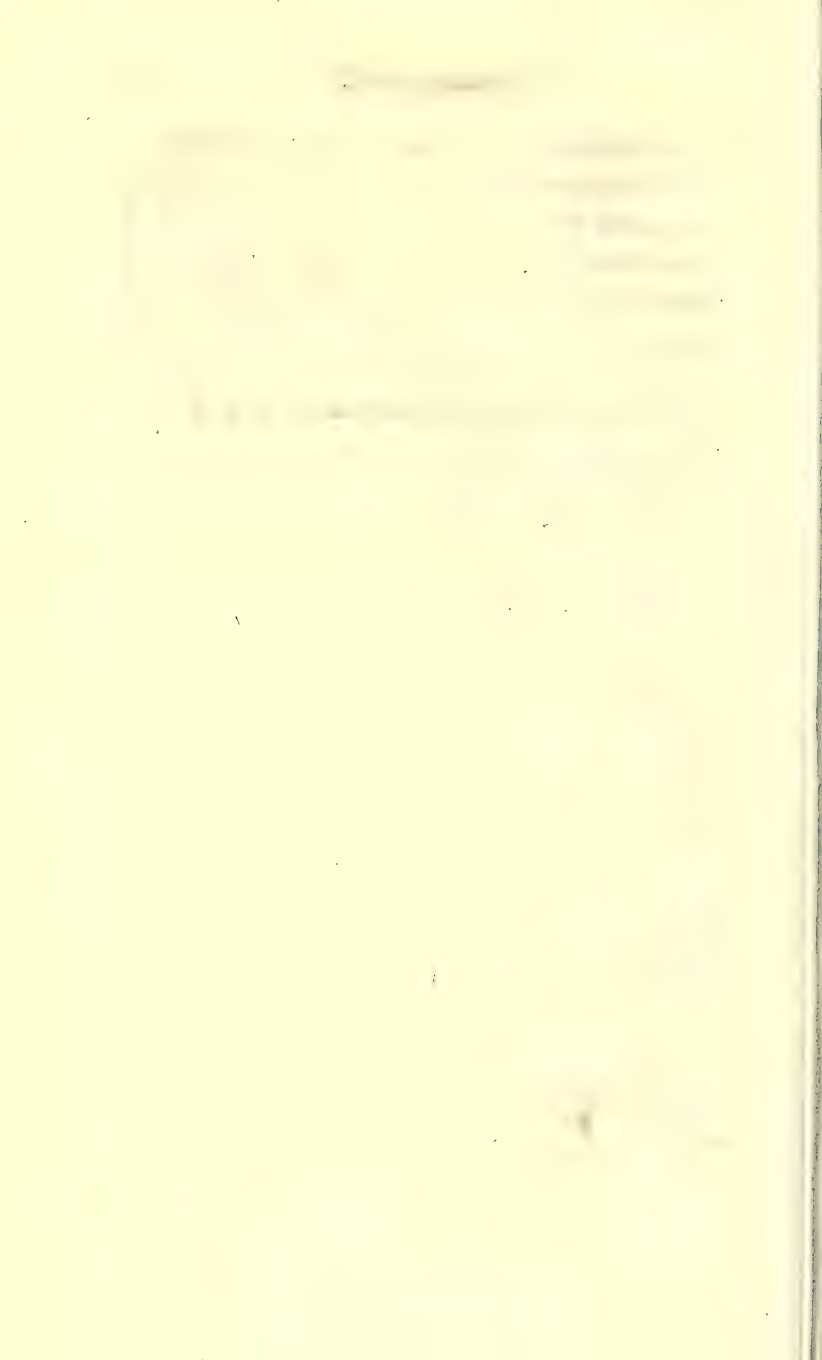
Jodocus Damboud says, that, as he was sitting with some senators of Bruges at the gate of their senate-house, a beggar, with lamentable sighs and tears, and other gestures to move compassion, asked our charities, adding further,

that he was troubled with a misfortune ‘ that
 ‘ shame obliged him to conceal.’ We all, says
 he, commiserating the poor man’s condition,
 gave him something to relieve his wants, and
 then he departed. One inquisitive person in
 our company sent his servant after the beggar
 to know what the malady was, which he was so
 unwilling to discover. The servant overtook
 him, asked him the question ; and, having view-
 ed him all over, said, he could perceive nothing
 that he had reason to complain of. ‘ Ah ! woe
 ‘ is me,’ said the beggar, ‘ the disease that so
 ‘ much afflicts me is not to be seen, though it
 ‘ has crept over all my carcase, insinuated itself
 ‘ into my blood and marrow, and has left no
 ‘ part of my body uninfected, which makes me
 ‘ I cannot work ; which disease is called sloth
 ‘ and idleness.’ The servant having received
 this account, grew angry, and left him : Which,
 after we had made ourselves merry at, we sent
 the servant to bring him to us again, to have
 prescribed him a cure for this disease, but he
 had wisely withdrawn himself.—Camer. Med.
 Hist. cent. 1. c. 16. p. 94.

The Sybarites so pleased themselves with an
 affected sluggishness, and were so willing to con-
 tinue in it without any kind of molestation,
 that, laying their drowsy noddles together to
 find out a method to secure their quiet, they at
 length

length hit upon this stratagem, viz. by a severe edict they banished all artificers and handicraft tradesmen who in working made any kind of noise, that without disturbance they might take their full and free repose in the morning : To which one said, ‘ That, to have made the silence ‘ complete, they ought to have hung padlocks ‘ upon the mouths of their wives also.’—Zuing. Theat. vol. 12. l. 1. p. 3639.

C H A P.



C H A P. VIII.

Of Jealousy, and the direful effects of it.

JEALOUSY is the most vain, idle, foolish, and turbulent disease that ever assaulted and oppressed the minds of mankind ; nor is it peculiar to them ; beasts, we see, are also infected with it. When it happens to afflict men, it robs them of the comforts of life, makes them distrustful, timorous, apt to mistake and amplify, testy, pettish, peevish, ready to snarl upon every small occasion, and often without any cause or provocation. If one speaks in jest, they take it in earnest. If two talk or whisper, the third thinks they talk of him. If any ceremony be omitted, he takes himself to be slighted ; and every thing contributes to make him unsociable and uneasy in conversing with men ; but, if his jealousy relates to womankind, and centers in a wife, it is a domestic plague that eats and drinks, and lodges with him, a fury that haunts him, and disturbs all his affairs abroad,
making

making his torment the greater by fancying his suspicion proceeds from love.

*For jealousy is but a kind
Of clap and crincom of the mind ;
The natural effect of love,
As other pains and aches prove.*

Hud.

But this is so vain an excuse for jealousy, that the counter part is only to be found in bedlam, and may rather be called Contempt, Reason turned into Folly, or Love run besides its Wits, a Frenzy of the Mind.

*Which frantic men in their wild actions show,
A happiness which none but madmen know.*

Dryden.

But, when jealousy seizes on wives, those poor, weak, resistless souls, they are objects of compassion, to see how miserably it torments and tyrannizes over them. It insinuates into them under the title of Friendship ; but, after it has once possessed them thoroughly, the same causes that served for a foundation of good will, serves them for a foundation of mortal hatred. Of all the diseases of the mind, it is that which most things serve for aliment, and fewest for remedy.

medy. The virtue, health, merit, and reputation of the husband, are the incendiaries of their fury and ill-will.

Nullae sunt inimicitiae nisi amoris acerbae.

Propert.

Their angers are but the effects of love.

But this fever corrupts and defaces all they have of beautiful and good besides ; for there is no action of a jealous woman, let her be never so chaste or good a house-wife, but it relishes of anger and rudeness.

Beasts, I said, were infected with this disease. The shepherd Cratis being fallen in love with a she-goat, the he, out of jealousy, came to butt him as he was laid asleep, and beat out his brains. But this might be extended further, and with assurance enough ; for there there are no creatures in the air, earth, or water, but hourly discover their animosities in this kind.

A certain Roman, named Octavavius, having lain with Pontia Posthumia, found his love so much increased by fruition, that he solicited her with all imaginable importunities to marry him ; but, not being able to gain her consent, his excessive affection precipitated him to the effects of the most cruel and mortal hatred, and, watch-
ing

ing his opportunity, killed her:—Mont. Ess. vol. 3. p. 130.

Justina was esteemed the finest woman in Rome, but had the misfortune to marry a jealous-headed husband, who had no other cause of suspicion but that she was very beautiful. His disease increasing, for want of prudence he grew desperate; and, seeing her stoop at a certain time to pull on her shoe, which showed her wonderful white neck, and a fit of jealousy seizing him, he drew his sword, and at one blow cut off her head from her body.—Camerar. Oper. Subcis. l. 1. c. 35. p. 236.

Johannes Fagubienfis was possessed with a jealousy in nature which is generally incurable, though there be no occasion to create a suspicion. He had many inventions to detect his wife of unchastity; but all proving ineffectual he at last hit of a notable project, that he had no doubt but it would prove infallible; and that was, the jealous coxcomb gelded himself with this design, that, if his wife after that should prove with child, it would be an evident conviction that she was an adulteress.—Zuing. vol. 1. l. 1. p. 81.

A rich man in Basil was haunted with a jealousy of his wife, who was a very virtuous woman; which jealousy was heightened upon this trivial occasion. He had thrown away a pair of
old

old garters that were unfit for his wearing, which his wife took up, and gave them to a servant that was present ; upon which the jealous husband suspected there was too great a familiarity between them ; and Satan augmenting his unjust suspicion, he took his opportunity, rushed into his wife's apartment, and killed her. This barbarity was scarce committed, but conscience flew in his face, and showed him the horror of his crime, which threw him into such an excessive sorrow, that, having wrote a relation of the fact on paper, and that it was committed by the instigation of the Devil, he tied the paper to his arm, and threw himself headlong from the top of the house, and dashed himself in pieces.—*Lonic. Theatr.* p. 483.

Jonuses, a Turkish Basha, at an overthrow of the Christians, took an affection to one of the prisoners, called the Lady Manto, a Grecian born, and of extraordinary beauty ; and, finding the virtues of her mind were agreeable to her outward lineaments, he took her to his house, and showed her greater respects than to all the rest of his wives and concubines ; and she, on her part, made it her whole study to please him. But at length, growing suspicious of her virtue, for no other cause but a foolish fear lest others might enjoy what he took so great delight in, he became so froward and im-

perious, that nothing she could say or do could merit his approbation ; till at length treating her so churlishly, she formed a design to make her escape, and go into her own country. She discovered this secret to one of her eunuchs, whom she trusted to deliver her letters to her friends, whose assistance she wanted to facilitate her flight. These letters the treacherous eunuch opened and showed to his master, who in a rage called her to him, and with his dagger stabbed her to the heart ; and so, with the death of his love, cured himself of a tormenting jealousy.—*Knowl's Turkish Hist.* p. 557.

Athenais, a beautiful daughter of Leontius, an Athenian philosopher, taking some disgust at home, travelled to Constantinople, and made herself acquainted with Pulcheria, Theodosius the Emperor's sister, in whose society the Princess so much delighted, that, hearing she was a virgin, she persuaded the Emperor, her brother, to marry her ; which he did, and loved her extremely. The Emperor coming from church on the feast of the Epiphany, a stranger presented his Imperial Majesty with a curious apple of an extraordinary size, and a very rare fruit at that time of the year ; for which the Emperor ordered him a reward of the value of a hundred and fifty crowns ; and, at his return to court, joyfully gave the apple to the Empress.

The

The Empress having been informed that Paulinus, a friend and favourite of Theodosius, kept his bed, sick of the gout, she sent him the apple to refresh him, without naming from whom she had received it. Paulinus, pleased at so fine a gift, and more at a favour received from so eminent a person as the Empress, denied himself the satisfaction of tasting it, and presented it to the Emperor as a rarity fit for no other person. Theodosius knew the apple; and, taking it into his hand, jealousy immediately entered his heart, and there kindled an unextinguishable fire. He immediately sends for Eudoxia, (for by that name was she baptised after she left her father's house), and began to sound her heart concerning the apple he had given her. The poor innocent Princess was under a great surprise: She saw something had discomposed her husband's fair soul, legible by the cloud that sat on his brow; and, thinking to support her innocency with an untruth, told him, 'she had eaten it.' The Emperor asked her if she was not mistaken; and she, thinking to extricate herself, stuck deeper in the snare, in swearing by the life and happiness of her husband, 'she had eaten it.' He, to show her falsity, and how she imposed upon him by a lie, backed with perjury, took the apple out of his cabinet; at the sight whereof she was
ready

ready to swoon, looked pale and ghastly, like one dying, without power to speak a word in her own excuse. The Emperor left her immediately, and retired with a soul overpressed with shame, sorrow, and vexation, while the miserably afflicted Eudoxia poured out floods of tears, and unutterable sighs and groans, from a heart entirely comfortless, and ready to sink into desperation. Prince Paulinus, who knew nothing of all this, was that night put to death without any legal process; which the Empress hearing of, easily understood that the Emperor's mind was poisoned (though causelessly) with the horror of jealousy, of which she found the effects, in being removed from the Privy Council, denied the Imperial bed, and therefore went into Palestine for devotion.—Lips. Monit. l. 1. c. 3. p. 57.

Procris being jealous of her husband Cephalus, merely upon a misapprehension that he loved other women, would set her emissaries to watch him where he went, what company he kept, what he said, and what he did. But, not encountering the satisfaction she expected, she followed him one day herself into the woods and fields where he went a hunting, and hid herself in a bush, that she might with privacy observe his actions, and whether any, and what females were in his company; but, stirring in
the

the bush where she had absconded, and Cephalus imagining it was a wild beast, shot an arrow into the bush, and killed her.—Textor. Offic. l. 5. c. 61. p. 669.

Constantine the Great had a son by his first wife Minervina, whose name was Crispus, a Prince of exquisite accomplishments both of body and mind, with whom Faustina the Empress, his mother-in-law, was so deeply smitten, that she tempted him to comply with her unchaste amours ; but he abhorring such a detestable crime, despised her, and slighted her solicitations : In revenge whereof, the Empress accused him to his father, as having attempted to corrupt her chastity, and defile his father's bed. The Emperor, enraged with jealousy, commanded the innocent Prince to be slain, without giving him leave to make his defence ; but afterward the Emperor coming to understand how himself and his son had been betrayed by the wicked Empress, he commanded her to be beheaded.—Pezel. Mellefic. Hist. tom. 2. p. 267.



C H A P. IX.

Of the Ignorance of the Ancients, and Others.

WHEN men, through a supine and careless temper, are unwilling, or, defect of capacity, are unable, to assist in discovering and improving art and nature, or resolving doubts that have been long flubbered over, under the idle notion of occult qualities, or insuperable difficulties ; they presently either, with Valentinian or Licinius, two Roman Emperors, decry learning in general, or say it was at the height of perfection among the ancients, in whose opinions succeeding ages ought to acquiesce, without presuming to examine their dictates, improve their notions, or make one step out of, or beyond the track they have prescribed us. A conceit, than which nothing is more absurd, or of worse consequence, in stifling ingenuity, and encouraging mistakes, impositions, and errors. It was in drousy times, when learning was at the lowest ebb, that Popery and Mahometism got footing in the world. It was in those days
that

that astronomy, mathematics, and curious mechanical performances, were slandered with reproachful epithets ; and all ingenious improvements accounted no less than misprision of treason against those reigning monarchs, Present Sufficiency, Incuriosity, and Affected Ignorance, which were employed as soft, easy, and wholesome pillows, for well contrived, self-conceited, and unindustrious heads to rest upon. Now, the design of this Chapter is not so much to expose the ancients, and disparage their acquirements and prescriptions, as to shew that, while the world endures, there will be occasion for a further progress in all commendable arts and sciences.

Boniface, Archbishop of Mentz, lighting upon a treatise that learnedly discovered there were such men as Antipodes, written by Virgilius Bishop of Saltzburg, thought the notion so ridiculous, impossible, and damnable, that he made complaint against this new doctrine ; first to the Duke of Bohemia, and afterwards to Pope Zachary, in the year 745 ; who taking it into consideration, and willing at once to shew his zeal was as great, as his knowledge infallible, he condemned the author of it as guilty of heresy, and sent him into banishment ; where he gave the learned Bishop time enough to bewail

wail his unhappiness, in living in an age where ignorance was better esteemed than learning. St Augustin, Lactantius, and venerable Bede also, opposed the growth of this opinion, as contemptible and fabulous.—Hackw. Apol. l. 3. c. 8. p. 248.

*All novelties must this success expect,
When good our envy, and, when bad, neglect.*

Gar.

What a low tide there was of learning in our own country among our nobility about two hundred and fifty years ago, who now have a just pretence to a large share of it, is but too apparent by the motto engraved on the sword of the famous martial Earl of Shrewsbury, who was General in France to King Henry VI. which was in no better Latin than, ‘*Sum Tal. boti, pro occidere inimicos meos.*’—Full. Ecc. Hist. Preface to, l. 2. p. 47.

Rhemigius, a Latin commentator upon St Paul’s Epistles, discoursing upon these words, ‘*A vobis diffamatus est Sermo,*’ tells us very learnedly, that *diffamatus*, though somewhat improperly, was put for *Divulgatus*, St Paul not being over curious in the choice of his words; in which the commentator doubly discovered his own ignorance; first, in accusing St Paul as

not understanding, or neglecting, the propriety of words, whom all the learned world admire, as the most polite writer of his age, and as happy in the use of apt words, as in the excellency of his matter : And next, in not knowing that St Paul wrote in Greek, and not in Latin.—Hackw. Apol. l. 3. p. 236.

While I am mentioning commentators, I cannot omit two considerable blunders, or ignorant expositions, (among many others), committed by the Assembly of Presbyterian and Independant Divines in the late times of Rebellion, in their printed Annotations on the Bible. The first is, where Isaack, being declining in years, desired to eat some of his son's venison ; and Jacob presenting his father with two kids ; the question is learnedly asked, ' Why two kids ' to an old and feeble man ? ' which is as learnedly answered in the same paragraph, viz. ' That one kid was for meat, and the other for ' sauce.' This you may find in the first impression of their Annotation. Had it not been as proper, that one kid might have been reserved for another day ?

The other is on the New Testament, where Herod having commanded all the children under two years old to be killed, in hopes, by that means, to have destroyed the Saviour of the world,

world, they gloss upon his cruelty after this manner, viz. ‘It was a sad piece of exemplary ‘injustice, to murder these infants without ‘bringing them to a lawful trial.’ Which, (with submission), I think is but an impertinent gloss; for, at two years old and under, they would have made but a very indifferent defence, unless Herod had been so kind to have allowed the children counsel.

Pope Zachary, in his Rescript to a Bishop, named Boniface, told him, that a priest in that country was so abominably ignorant in the Latin tongue, that he administered the sacrament of baptism in this form, ‘Baptizo te in nomine ‘Patria, et Filia, et Spiritua Sancta.’ And Erasmus says, that, in his time, were some priests who undertook to prove that heretics ought to be put to death, from these words, ‘Haereticum hominem devita,’ which it seems their ignorance led them to interpret, as if the Apostle had said, ‘De vitâ tolle.’—‘Take away their ‘sins,’ when the Apostle bids us only avoid them. To which give me leave to add, that, in my travels in Spain, I have seen scores of priests come out of their churches from saying mass, of which not one in twenty have understood a word of Latin; so that, if God Almighty should have answered their prayers in the same language in which they had been praying to him, they

they would not have known what he said.—Hackwell, Apol. p. 132.

Du Pratt, a Bishop and Chancellor of France, having received a letter from King Henry VIII. of England to King Francis I. of France, wherein, among other more weighty affairs, he found these words, ‘Mitto tibi duodecim molossos.’—‘I sent you herewith twelve mastiff dogs.’ The Chancellor understanding the word *molossos* to signify *mules*, gave himself the satisfaction of a journey to the King his master to beg them of him, who admiring he should have a present from the King of England of mules, with which France abounded, and there were but few or none in England, the King demanded a sight of the letter, and smiling at it, the Chancellor saw himself under a mistake, and told the King he mistook *molossos* for *muletos*; and so, endeavouring to get out of the dirt, leapt into the mire, made the matter worse than it was before.—Ibid. p. 237.

King Alfred, in his Preface to St Gregory’s Pastoral, which that monarch translated into English for his recreation, says, that, when he first possessed the crown of England, he scarce knew one clergyman on the south side of Humber that understood his service in Latin, or that could translate one of Tully’s Epistles into English; which possibly the superior clergy encouraged,

raged, from that mistaken principle in the Roman Church, ‘ That ignorance is the mother of devotion.’—Ibid. p. 5.

By the confession of Herodotus, Strabo and Diodorus Siculus, the head of the river Nilus in Egypt was unknown to the antients, to which also Ovid alludes,

*Nilus in extremum fugit perterritus orbem,
Occulitque caput quod ad huc latet.*——

*Nile fled for fear to the world’s utmost bound,
And hid his head, which cannot yet be found.*

But latter times, and a more diligent inquiry, have discovered, that the head of Nile is a well that springs out of the ground in a large plain called Ombromma, in the province of Ago, which casts up the water very high; the well being twelve days journey from Gouthar, the capital city of Ethiopia. These waters running northwards, pass by seven cataracts before they enter into Egypt. There are no mountains near its head by three week’s journey.—Ibid. l. 3. c. 8. p. 248.

Geography, or a description of the globe of the earth universally, as it consists of land and water, with the principles of the sphere, its circles, points, poles, and positions; the zones and
climes,

climes, and their inhabitants ; the longitude and latitude of places, with the use of the globes ; though the ancients had some knowledge of, yet they owe the perfection they are now arrived at to the care and industry of later times.—Bernd. Pref. to Bohun's Geog. Diction.

The great Aristotle and Ptolemy, with other ancient philosophers, formed their system of the world upon an hypothesis, that the earth stands in the midst and center of it unmoved. At the same time, Plato, Pythagoras, Archimedes, and their followers, had a notion of the motion of the earth upon its own axis about the sun, as the center ; but, not digesting their notion into that form, as was necessary for the solution of things by it, it slept for many ages, till of late Copernicus, Tycho, Brahe, and Cartesius, with great art and pains, have brought it to such a certainty, as gives satisfaction to most of the virtuosi ; though there are Sophi in the world who stand by the former system, and still solve the doctrine of the sphere by it.—Ibid.

The bringing of the compass to the perfection it has now attained, has been the work of the ingenuity of later ages, since Flavia Gioia, an Italian of the city of Malfi, in the kingdom of Naples, invented the Needle in the year 1300 ; for, though anciently the Greeks and
Romans

Romans knew and had the loadstone amongst them :

*Quem Magneta vocant Patrio de nomine Graii:
Magnetum quia fit patriis de finibus ortus.*

Lucret.

That is, the Greeks found it near Heraclea, a town in the territory of Manissa in Lydia, in the Lesser Asia, from whence it is called Lapis Lydius, and Lapis Heraclius; yet they knew not how to apply it to the purposes of navigation, which was the invention of later times.—
Ibid.

The ancients held that, under the middle or burning zone, the heat was so excessive and scorching, that there were no inhabitants in it, it was impossible for people to endure it; but later discoveries shew it to be as healthful, temperate, and pleasant a situation as the world affords.—Herb. Trav. l. 3. p. 343.

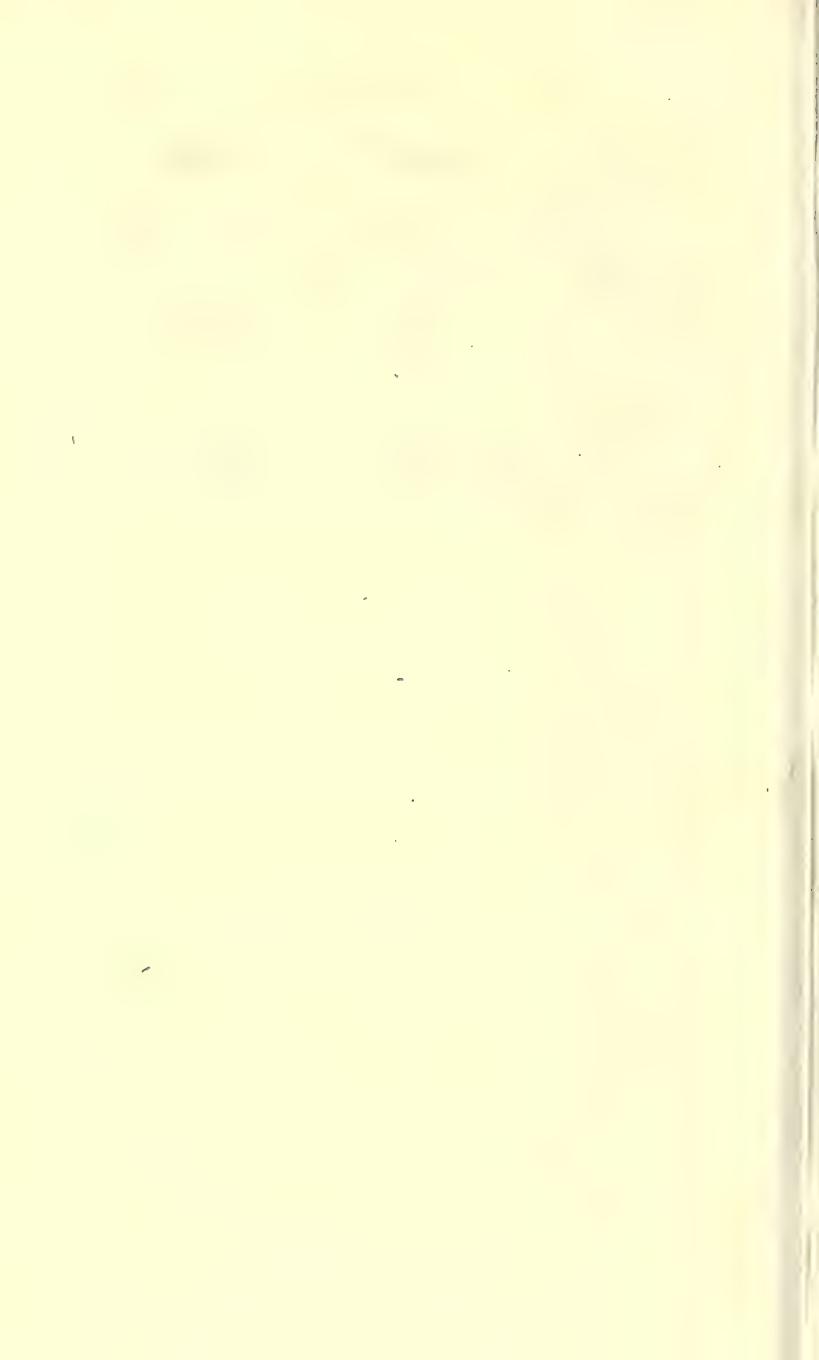
They were also wholly ignorant of America, which we now call the West Indies, till it was discovered by Christopher Columbus, a Genoese, who may be said to be a greater hero than Hercules, for he discovered a greater world, and went far beyond his *nil ultra*. All antiquity cannot parallel that exploit, which he found out by the mere strength of his wit, and
his

his skill in the mathematical sciences ; for, contemplating with himself, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was such a proportion of earth on the north-east side, he concluded that there must needs be as much on the south-west side of it to counterbalance the globe, and make the heavenly circle to be just in its division. He propounded the making the experiment to his own countrymen ; but they looked upon it as a fancy. King Henry VII. of England said it was a ridiculous project ; Alphonfus V. despised it ; but, at last, addressing himself to Isabella, Queen of Castile, she accommodated him for that voyage, and it had its effect.—Hackw. Apol. l. 3. c. 7. p. 249.

Neither Herodotus or Thucydides, nor any of the Grecian writers that were contemporaries with them, have in the least particular mentioned the old Romans, though they were both Europeans, and at that time the most formidable people in the world, and had subdued a great part of it. The Greeks were also utterly ignorant of the Gauls and Spaniards ; and one of their best authors took Spain, which he calls Iberia, to be only a city ; though geographers account it to contain above one thousand one hundred

hundred thirty-six French miles.—Joseph against Appian, l. i. p. 768.

Great and learned men, saith Pliny, that were greater proficient in the study of natural causes than others, feared the utter extinction of the great luminaries, or that some mischiefs would befall them in their eclipses. Pindarus and Stesichorus were subject to this dread, and ascribed the falling of their lights to the power of fascination.



C H A P. X.

Imagination, the force of it.

‘FORTIS imaginatio generat casum,’ says the Schoolmen, ‘a strong imagination begets accident,’ and is itself but the product of fancy, which though it be a subordinate faculty to reason, and should be guided by it; yet being hurt by some inward or outward distemperature, or defect of organs, it justles all men, and many are overthrown by its illusions. A concourse of humours and vapours troubling the fancy, makes us imagine many times absurd and prodigious things; and in such as are troubled with the incubus, they imagine an old woman sits so hard upon them, that they are almost stifled for want of breath, when it is nothing but ill humours that trouble the fancy. ‘Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur.’ Sarisburiensis, and Wierius attribute all the fond stories of witches, their progresses, flying, dancing, riding, transformations, and operations, to the strength of imagination. But most
in

in passions and affections, it has wonderful and evident effects ! What strange forms of bugbears, apparitions, witches, devils, and goblins, are created by the force of imagination, with other unaccountable effects, which you will find in the following examples.

A Jew in France, says Ludovicus Vives, came by chance over a dangerous passage, or plank that lay over a brook in the dark, without harm ; the next day perceiving what danger he had been in, fell down dead at the sight of a danger he had escaped.—Lib. 3. de Anim. cap. de Melanchol.

A gentleman having led a company of little children into the fields, further than they used to walk, they began to be quite tired, and called out to the gentleman to carry them, for they could go no further ; but he being unwilling to give himself that trouble, and besides was unable to carry them all, which must disoblige some of them ; he relieved himself with this invention, saying, be content a little my dear children, and I will provide you every one a horse to ride home on ; accordingly he went to the next hedge, and cut them geldings out of it ; and the success answered the device, for being mounted on these wooden steeds, the strength of fancy added new mettle to their legs,

legs, and they trudged chearfully home.—Dr Fuller.

A noble Portuguese was overwhelmed with this melancholy imagination, that God would not forgive him his sins, and so continued in despair, without receiving any benefit from pious discourses suited to his condition, or the use of physic. At last his chamber door being locked, about midnight, the roof of his house being untiled, they let down an artificial angel into his room, with a drawn sword in his right hand, and a lighted torch in his left, who called him by his name. He immediately leaped out of his bed, and adored the angel, which he saw clothed all in white, with a beautiful countenance. The angel commanded to hearken to his message, which was to tell him, ‘ That he should no longer afflict himself as he had done, for all his sins were pardoned ;’ which having said, the counterfeit angel put out his torch, and was drawn up again. The poor man overjoyed at such a signal favour, and assurance (as he imagined) from heaven, calls up his people, and tells them what had happened to him ; and the next day gave the same relation to his physicians, who humoured the artifice, congratulated his happiness, and pronounced him a holy man. Soon after he found an appetite to his meat, eat heartily, slept quietly, and enjoyed himself

himself as formerly, without ever relapsing into his late indisposition.—Zacut. Lucit. prax. adm. l. 1. obser. 45. p. 35. 36.

Mr Edward Smith, Secretary to the Philosophical Society at Dublin in Ireland, sent this extraordinary effect of the power of imagination, to the Secretary of the Royal Society in London, in March 1687, in these words: One Elizabeth Dooly of Kilkenny, was aged thirteen years in January last; her mother being with child of her, was frightened by a cow as she was milking of her, thrown down, and hit on her temple, within an eight of an inch of her eye, by the cow's teat. This child has exactly in that place, a piece of flesh resembling a cow's teat, about three inches in length: It is very red, has a bone in the midst, about half the length of it; it is perforated, and she weeps through it; when she laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the rest of her body. She is as sensible there as in any other part. This is looked upon to be as strange an instance of the strength of imagination as can be produced. Philosophical Transact. R. S. p. 334. anno 1687.

In the city of Prague, a woman was delivered of a male child, whose foreskin was cut and inverted; which was occasioned by the vehement

ment imagination of the mother, who, three weeks before she was brought to bed, had been entertained with a discourse of the manner of the Jewish circumcision, to which as it proves she had been too attentive. I (says my author) was an eye witness of this accident, being brought by the famous Kepler to see the child, who was at that time about two years of age.—Addit. ad Donat. per. Host. l. 7. p. 667.

Rodericus Fonseca gives us a relation, of a man who being seized with a burning fever, leaning over his bedside, pointed with his finger to the chamber floor, desiring those that were with him, to let him swim a little while in that lake, and he should be well. His physician agreeing to the conceit, the patient walked carefully about the room, saying presently, the water was as high as his knees, by and by it was come to his loins, and soon after it rose as high as his throat; then (behold the force of imagination) ‘he said he was very well,’ and in truth was so.—De Sanitat. tuenda. c. 24. p. 95.

A woman of an ordinary degree, who dwelt at Leyden near St Peter’s church, was delivered of a child in due form in every part, but had a head like cat. Imagination produced this monstrous birth; for while the mother was
great,

great, she was terribly frightened with a cat which was got into her bed.

Bartholinus tells us in his Anatomical History, that there was a man in England, that would not piss, lest all the blood in his body should issue out at that passage, and therefore tied it up, till he had raised such a tumor that would have killed him in two or three days more, if his brother had not loosed the band. I have read somewhere of another, that would not piss for fear of drowning the world, and was cured by setting an out-house on fire, and begging him to piss it out lest the world should be burnt. Schenckius tells us of one that thought his nose was as big as an Elephant's trunk; and of another that believed his buttocks were made of glass, and therefore did all he had to do standing, for he durst not sit down for fear of breaking them.—Cent. 1. p. 115.—Hist. Med. p. 124.

A young melancholy person had a strong imagination, that he was dead to all intents and purposes, and therefore requested his parents, that he might be buried out of the way, and not kept to stink above ground. His physicians advised the humouring him in this fancy, to see what effect it would have upon him. He was wrapped up in his winding-sheet, laid upon the bier, and was carrying towards the church: where

where upon the way two or three merry wags, hired for that purpose, asked the bearers who it was they were carrying to his long home, who told them his name. It is very well replied one of them, the world is well rid of him, for he was a very vicious fellow, and his parents have a good turn in it, better follow him to the grave, than the gallows, for that in all likelihood would have been the end of him. The young man vexed at these reproaches, roused himself upon a bier; and in a smart accent told them, ‘ They might be ashamed to slander the dead, and that if he had been alive, as he was dead, he would teach them better manners.’ But the men followed their cue, and gave him worse words than before; which putting him out of all patience, he leaped from the bier, and fell upon them with such fury, that putting the spirits and blood into motion, dissipated the humours, so that he awaked as a man out of a trance, and being conducted home, and carefully attended, he soon recovered his strength, health and understanding.—Heywood’s Hierarchy, p. 551.

Lemnius writes, that in his memory an illustrious person fell into an imagination that he was dead, and for seven days had refused all kind of food and drink, so that his friends fearing this obstinate humour would kill him in-

deed, they invented this stratagem. His room being darkened for the purpose, some fellows wrapped up in grave clothes, bringing in victuals into the room fell to it very heartily, which the sick man seeing, made his stomach wamble, and he asked them who they were? and what they were doing? they told him they were certain dead men that made bold with his room to make their supper in it: What says he, do dead men eat and drink? Yes, yes, said they, don't you see they do, and if you would sit down with us you would eat also. Immediately the sick man leaped out of his bed, sat down and eat as plentifully at the rest. Supper being ended, he fell into a sleep, and by often administering narcoticks, (which are the only remedies in this disease) he recovered.—*De Complex. l. 2. c. 6. p. 124.*

Sir Kenelm Digby acquaints us, that a near kinswoman of his, accustomed herself to the wearing of black patches upon her face; and he to persuade her against that fashion, told her, in jest, that the next child she had, would be born with a black spot in its forehead; which apprehension was so efficacious in her imagination, at the time of her conception, and afterwards, that the child was marked in the same place and manner, as the mother had fancied; of which there need no further confirmation, than
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the young lady herself, upon whom the mark remains but too visible.—*Treatise of Bodies*, c. 38. p. 329.

To conclude, how many are sick only by the strength of imagination? we often see men cause themselves to be let blood, purged, and physicked, to be cured of the diseases which they are no where sensible of, but in their opinions. When real infirmities fails us, knowledge lends us hers:—That colour, that complexion, pretends some defluëtion:—This hot season threatens us with a fever:—This breach in the life line of your left-hand, gives notice of a dangerous disease approaching; whereas, if people would feel no pain or sickness till they were so, they would enjoy more health, and physicians would have fewer fools to make experiments upon.



C H A P. XI.

Impostors of several Kinds.

THE grand Impostor, who is the immediate tutor to all others under that denomination, is the Devil, who transforms himself into an angel of light, to deceive and destroy mankind ; for being damned himself, he makes it his whole business to draw as many as resign themselves to his conduct into endless and infernal torments. His immediate successors are generally the mud and dregs of the people ; illiterate brain-sick enthusiasts, and beggarly, ambitious, upstart rebels, whose pride and vanity not suffering them to be content in the mean circumstances they were born to, mount them on the wings of presumption into visionary greatness, and then they set up for no less than Gods, Emperors, Kings, Princes, or inspired Prophets ; to the great disturbance of the church, disquiet of the state, and ruin of their country ; till the giddy adherents being weary of the new fangle, or undeceived by a dear bought experience, they desert their leader ;

leader ; justice overtakes the impostor, and ends the show by the hands of an executioner.

False Christs.

Adrian was no sooner possessed of the Empire, in the year of Christ 128 but he found the same disposition in the Jews to revolt as they had done in the reign of his predecessor Trajan ; and therefore recalled Julius Severus out of Britain, and sent him into Syria to chastise these mutineers. But when he came he found them so well fortified, and many in number, and those consisting generally of thieves, robbers, and such like desperadoes, that he thought it more prudential to protract the war, than hazard the loss of his whole army. That which made the Jews gather together in such vast numbers was, that they were headed by one that called himself the Messiah ; and, in allusion to the prophecy of Moses, in Numbers 24. which said, ‘ That a star should arise out of Jacob,’ &c. he took the name of Bencochab, which signifies the Son of a Star ; others say Barcochab, which is the same ; for Ben and Bar, in the Hebrew tongue, equally signify a Son. This impostor was in possession of fifty castles in Judea, and 980 towns and villages, besides

besides Bethoron, which Severus had besieged now three years and a half; and then it was that Adrian came against it in person. It is almost incredible what resistance the besieged made, with many desperate sallies, and great loss of blood. Three hundred thousand Jews were killed, besides what perished by the plague and famine. Bencochab was killed in the last sally, after which Bethoron was taken; and now the Jews finding him neither immortal nor the Messiah, instead of Bencochab, called him Ben-cosba, the Son of a Lie. Some of the Jews escaped, and the rest were put to death.—Jean Baptiste. de Rocolles *les Impost. Insignes.* l. 7. p. 497.

Under the tyrannical usurpation of Oliver Cromwell, anno 1656, one James Naylor, born in Yorkshire, a great enthusiast, and one of the first and principal ringleaders of the sect called Quakers, having, in process of time, gained a great name among that impertinent people for his pretended sanctity, took upon him to personate Christ our Saviour; and was attended into the city of Bristol by several of his deluded profelytes of both sexes, singing Hosanna before him, strewing his way with herbs and flowers, using the same expressions, and paying him the same honours, as the Jews did our blessed Saviour when he rode into Jerusalem; for which
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he was convented before a pretended Parliament then sitting at Westminster, by whom he was sentenced to be whipped ; to be set on the pillory before the Royal Exchange, London ; there to be burnt through the tongue, and branded with a hot iron in the forehead with the letter B, for a Blasphemer. All which was executed upon him ; but he showed no concern at the sin or punishment ; which being done, one Rich, a merchant, got upon the pillory, embraced the impostor Naylor, and licked his forehead with his tongue. From thence he was sent to Bristol, where he was whipped through the streets, and afterwards committed prisoner to the castle at Guernsey during life, in company with Lambert, to whom he had been a soldier in the late rebellion.—Hist. of England, Octavo, vol. 2. p. 1656.

Sabatai Sevi, a Jewish impostor, anno 1666, was the son of Mordecai Sevi, an inhabitant of Smyrna, who got his livelihood by being a broker to an English merchant there ; but his son Sabatai Sevi, addicting himself to study, became a great proficient in the Hebrew tongue and Metaphysics ; and, being a cunning sophister, and broaching new doctrines among the Jews, was banished that city. During his exile, he travelled into Theffalonica, now called Salonica, and from thence is roving head carried him to
Tripoli

Tripoli in Syria, Gaza, and Jerusalem, where, associating himself with a certain Jew, named Nathan, he communicated to him his intentions of declaring himself to be the Messiah, so long expected and earnestly desired by the Jews. This design took wonderfully with Nathan, who, to uphold the imposturism, called himself Elias, or the Prophet, forbidding all Jewish fasts ; for, since the Bridegroom was come, nothing but joy and triumph ought to possess their habitations.

This noise and rumour of the Messiah having begun to fill all places, Sabatai Sevi resolved to travel towards Smyrna, the place of his nativity, and thence to Constantinople, where the principal work of preaching was to be performed. Coming to Smyrna, he so ingratiated himself with the common people, though the doctors of their law looked upon him as a vile impostor, that they entertained him with such a pageantry of greatness, that no comedy could equal the mock shows they represented ; but, as the present occasion seemed to require it, so the vulgar expected some miracles ; and the imaginations of the people were so vitiated, that any legerdemain would pass among them for a miracle more easy than those performed by Moses : And an occasion happening, that Sabatai was to appear before the Kadee or Judge of the city, on

behalf of his subjects under oppression, it was thought necessary that a miracle should be wrought now or never. When Sabatai appeared, he put on a Pharisaical gravity; and some, on a sudden, avouched that they saw ‘a pillar of fire between him and the Kadee,’ which was presently carried through the whole room, some of whom, who strongly fancied it, vowed and swore it; and the rest stedfastly believing it, the report run without probability of being stopped; and Sabatai returned to his house triumphant, wanting no other miracle to confirm the faith of the credulous multitude.

From Smyrna he went towards Constantinople, where the Jews, hearing their Messiah was near, prepared to receive him with the same joy as had been expressed in other places. The Grand Vizier being then at Constantinople, and having heard much of this impostor, and the disorder and madness he had raised among the Jews, sent two boats, while the sick that brought him lay wind-bound, with command to bring him prisoner to the port; where Sabatai being come, was committed to the most loathsome and darkest dungeon in the city, there to remain in expectation of the Vizier’s further sentence. This severe treatment nothing discouraged the Jews, but they became as mad at Constantinople as at other places, and
paid

paid him the same respects in the dungeon as if he had been upon the sublime throne of Judah. Here he continued about two months, and then was sent prisoner to the Dardanelli, which being a better air and place, the Jews still interpreted it in his favour, and flocked in great numbers to the castle, not only from the neighbouring places, but also from Poland, Germany, Venice, Amsterdam, and other places where the Jews resided. Which great concourse of the Jews caused the Turks not only to raise the prices of their provisions and lodgings, but they refused to admit any to the presence of Sabatai under the price of sometimes five, sometimes ten dollars, more or less, as they guessed at the ability or zeal of the person ; by which excessive gain to the Turks, no complaints or advices were carried to Adrianople either of the concourse or arguments of the Jews in that place, but rather had all civilities and liberties indulged to them, which further ensnared this poor people in the belief of their Messiah.

But, by some means or other, the Grand Signior having received information of the extravagant madness of the Jews, and the pretences of Sabatai, he grew big with desires to see him ; who was no sooner brought to Adrianople, but he was carried the same hour before the Grand Signior. Sabatai now appeared much
dejected,

dejected, and utterly fallen from that courage which he had discovered upon other occasions. The Sultan, at first sight, demanded a miracle of him, to prove he was the Messiah, which was, ‘ If he found him invulnerable against the ‘ arrows of archers that he should appoint to ‘ shoot at him, then he would believe him ;’ but Sabatai not having faith enough to stand so sharp a trial, confessed he was a Jew, and had no privilege or virtue above that of the rest of that nation. However, the Grand Signior knowing he was guilty of high treason, in saying he was to take the crown from the Grand Signior, and to lead him captive in chains ; he told him his crime could not be expiated without becoming a Mahometan convert, which, if he refused to do, the stake was ready at the palace-gate to impale him to death. Sabatai being now reduced to his last shift, answered with great chearfulness, ‘ That he was contented to ‘ turn Turk, and that it was not of force, but ‘ of choice, having been a long time desirous of ‘ so glorious a profession.’ And here was the *non plus ultra* of all the bluster and noise that was raised through the greatest part of the world about this lewd impostor.—Jean. Bapt. de Recoles, de les Impost. Insignes. l. 7. p. 502.

In the year of our Lord 448, in the reign of the Emperor Theodosius the younger, a certain Jewish

Jewish impostor appeared in the insular kingdom of Candia, who said he was the prophet Moses; and promised the Jews, who were in great numbers in that kingdom, to lead them thro' the Red Sea dry-footed, without the help of vessels, as he had done their forefathers, under the reign of Pharaoh King of Egypt, and delivered them from servitude. He said he was the same prophet Moses whom God had sent from heaven to be their conductor, to repossess them of the ancient and pleasant land of their inheritance. These things he daily inculcated, and assigned a time for their departure out of that island into Palestine; by which artifice he got great sums of money from them. When the prefixed time of their departure was come, he led them to the sea side. and commanded those that were nearest the sea to cast themselves into it; and such was the folly and blindness of many of them, that they obeyed him, and threw themselves into the waves; some of which were charitably saved by fishermen that took them into their vessels; who called to the rest that were ashore not to precipitate themselves into ruin; by which the rest of these miserable creatures were saved. The impostor stole away, and made his escape. However, this impostor so opened the eyes of several of these poor creatures, that they embraced Christianity, ' Socrate Auteur Grec ra-
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‘ conte cette Histoire,’ says my author.—*Ibid.*
p. 497.

Andriscus was a person of obscure birth, and mean condition, in Macedonia, having no better way to get a poor livelihood than by day-labour ; yet, having the confidence to call himself Philip, the son of King Perseus, whom he somewhat resembled in his countenance, he had soon power to raise a great army ; for some, though they did not believe it, yet, in hatred of the Rmoans, complied with him ; who at first was so successful as to overthrow a Roman Praetor, but at last was conquered by Metellus, led in chains to Rome, and there exposed to the public contempt, scorn, and derision of the mobility.—*Lips. Monit. l. 2. c. 5. p. 188.*

Demetrius Soter, King in Assyria, making war upon the people of Antioch, who knowing themselves unable to withstand so great a power as he was able to bring against them, assisted themselves by this project. They found out a person of base extraction, but one that had assurance enough to undertake any thing he was put upon. Him they caressed by the name of Alexander, son of Antiochus, and told him it was now high time to look after his father’s kingdom of Syria. He took the hint ; and, through the hatred the people bore to Demetrius, with the love of changing masters, Alexander

ander was generally followed, and his interest espoused. He admired his own grandeur, and the troops that obeyed him; fought with Demetrius, and not only defeated him, but killed him on the spot, and by that means got the quiet possession of the whole kingdom of Syria; which he kept almost ten years; and then abandoning himself to all kind of wickedness, he was fallen upon by the young son of Demetrius, overcome, and killed. Justin. Hist. l. 35. p. 268.

Baldwin VIII. Earl of Flanders, and Emperor of Constantinople, falling in a battle against the Bulgarians; twenty years after his death, there starts up one Bernardus Rainfus of Campania, who reported himself to be the Emperor that had been long kept a prisoner; but, now having got his liberty, came to demand his empire. Though his original was known, yet he gave that country abundance of trouble, till, being cited before Lewis VIII. King of France, and unable to answer such questions as were propounded to him, he was sent away with the ignominious character of an impostor; after which, being seized making commotions in Burgundy, he was sent prisoner to Joanna, Countess of Flanders, by whose command he was strangled.—Lips. Ex. Pol. l. 2. c. 5. p. 195.

Lambert

Lambert Simnel, the son of a shoemaker, but instructed by one Richard Simond, a priest, who had his share of learning ; his pupil having a pregnant wit, and a comely person, he reports him to be Edward Earl of Warwick, lately escaped out of prison, both of them being of equal years and stature. With this scholar of his, the priest sails into Ireland, and gives such a fair colour and gloss to his pretences, that not only the Lord Thomas FitzGerald, Earl of Kildare, and Deputy of Ireland, but many others of the nobility. credited his relation ; and more especially those that had a kindness for the house of York, were ready to join with him, and already saluted young Simnel as King ; and, to give some kind of reputation to the impostor, they sent into Flanders to the Lady Margaret, sister to the late King Edward, desiring aid and assistance from her. That Lady, as a Yorkist, and enemy to the house of Lancaster, though she knew him to be a cheat, promised them her assistance. Simnel was proclaimed King of England ; and, with a company of beggarly unarmed Irish, sailed into England, and landed at the Pile of Fowdray in Lancashire ; fought King Henry VII. at a village called Stoke, near Newark upon Trent, where 4000 of his men being slain, and the rest put to flight, young Lambert, and his master Simond the priest, were both
taken

taken prisoners, and had their lives given them ; Lambert, because he was but a child, and therefore might easily be imposed upon ; and Simond, because he was a priest. Lambert was taken into the King's kitchen to be a turnipit, and was afterwards made one of the King's falconers. The priest was committed to prison, and was never heard of again.—Perkin Warbeck was another impostor in the same reign ; but he being taken, was exposed, and afterwards hanged.—English Hist. vol. 1. p. 313.

John Buckhold, a leader of the Anabaptists, was a butcher in Leyden ; and being successful in some encounters, June 24th, 1534, was, by his giddy-headed rebellious followers, made King of Munster, and invested with all the regalia of supreme authority. Having hereupon immediately degraded the twelve counsellors of state, he constitutes a viceroy, a comptroller of his household, four huissers, or common cryers, a nobleman, a chancellor, cup-bearers, carvers, tasters, master-builders, and disposed of all other offices as princes use to do. Some of his kingly robes were made sumptuous with the gold of the ornaments, which sacrilege had furnished him with. His spurs were gilt with gold, and he had two crowns of solid gold, and a golden scabbard. His scepter was adorned with three golden incirculations, and his titles

were, ‘King of Justice,’ and ‘King of the New Jerusalem.’ He had many Queens; allowed plurality of wives to all his followers, and took as much state upon him as any potentate in the world; but, the city being all this time besieged, and the inhabitants almost famished to death, he was betrayed by one of his followers; the city was delivered up into the possession of the Bishop, with the mock King himself; who, being brought to the place of execution, was fastened to a stake, and pulled piece-meal by two executioners, with pincers red hot out of the fire. The first pains he felt he suppressed. At the second he implored God’s mercy. For a whole hour was he pulled and dilacerated with those instruments; and, at length, somewhat to hasten his death, he was run through with a sword. His companions suffered the same punishment, and bore it with great courage. All whose carcases were put into baskets; and, as anathemas of eternal example, were hung out of the Tower of St Lambert, which was made the retiring room of the tragedy of Munster.—Ross’s View Relig. p. 144.

C H A P. XII.

Of Imprecations, the Folly and Danger of using them.

IF men that are so prodigal in scattering imprecations and curses upon all they are displeased at would take time to consider what they are about before they disgorge them, they would certainly be ashamed of the folly of such a practice, because nobody is hurt by it but themselves; for curses, like arrows shot against heaven, fall upon the heads of those that threw them out, but can never injure the persons or things they were levelled at. Again, what can be more foolish than for men, in common discourse, to make imprecations upon themselves to confirm the truth of their assertions, which does no more than give a handle to their auditors Suspicion; for good men will be believed without them, and scorn to use them; and ill men can never gain credit, but disparage themselves, by so frequent venting them; because, by such bitter asseverations, they seem to suspect their own reputations. It is also for want of

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consideration, and too facile a compliance with a scandalous and vicious custom, that men of sense in other matters, upon very slight, and sometimes no occasion in the world, expose themselves to the wrath of Heaven, by calling upon God to damn them if what they say be false, when, at the same time, they know there is no truth in it; and wish they may perish eternally, if they don't do what they never intend when they speak it. I say, how deplorable is their condition, if Heaven should say Amen to what they wish for!

Three wicked suborned wretches falsely accusing Narcissus, the pious Bishop of Jerusalem, of incontinence, whose virtues were so conspicuous, that they perceived nobody gave credit to their allegations, though upon oath; to gain credit before the Judges, they confirmed what they had said by dreadful imprecations upon themselves in the close of their evidence. The first added, 'If what I have said be not true, I pray God I may be burnt to death.' The second, 'May I perish by some loathsome disease if there be any thing false in my deposition.' And the third, 'I wish I may be struck blind by some judgment from Heaven if the whole in my affidavit be not true.' This scandalous impeachment, though none gave credit to what they

they so confidently avouched, had such an effect upon the devout and blameless prelate, that he retired out of his diocese, and betook himself to a solitary life. But his perjured accusers were pursued and overtaken by the justice of heaven in their exemplary punishment. For the first, agreeably to his wish, having his house on fire by some unknown accident, he and his family were consumed in the flames. The second languished to death under an incurable disease. And the third, seeing the dismal fate that attended his brethren in iniquity, confessed the whole contrivance, and wept so excessively for the injury they had done the good Bishop, that he utterly lost the use of his eyes.—Euseb. l. 6. c. 8. p. 100.

King Edward the Confessor was very sensible that the greatest troubles of his reign came from Godwin Earl of Kent, and his sons, yet he was reconciled to them; but, though he forgave them, it seems Heaven would not; for the Earl being at dinner with the King on Easter Sunday, a discourse arising about the death of Prince Alfred, in which it was suspected that he was an accessory, the Earl, to purge himself from that crime, wished, if he was guilty of it, that the next bit of bread he eat might choak him; and so it happened; for the next morsel
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he attempted to swallow was his death.—Hist. Engl. 8vo, vol. i. p. 66.

Mr Fox, author of the Marian Martyrology, gives us a relation of one John Peters, who was then keeper of the prison of Newgate, who had accustomed himself, on all occasions, no matter with him whether true or false, for goalers are seldom men of conscience, to assert it with this imprecation, ‘If it be not so, I pray God I may rot alive!’ and the issue agreed with his prayer.’—*Ibid.* p. 377.

Sir Gervase Elways, who was put to death on Tower-Hill for being concerned in the poisoning of Sir Thomas Overbury, confessed that the death he was to die was a just punishment from God Almighty; for, saith he, ‘When I was at play, I often used this imprecation, I pray God I may be hanged if it be not so.’—Caryl. Com. Job. 16. 18. p. 376.

King Henry I. of England sent an ambassador to Edgar King of Scotland, desiring he might have his sister Matilda to wife, who had devoted herself to God in a single life; and Edgar being unwilling and afraid to disoblige him, married her to him against her consent, or rather by compulsion; who then prayed to God, ‘That none of those children might prosper that should be born in that wedlock!’ and it happened according to the wish; for
Duke

Duke William, and the Princess Mary his sister, with a retinue of a hundred and fifty men and women, were all cast away in a storm at sea, in their passage between Barfleet and England.—Polyd. Virg. l. 11. p. 177.

A young man in Newburgh purposing to wash himself, his mother, in a great rage, opposed his design; but he being resolved upon it, took little regard to his mother's words, who continuing her anger, said, 'If thou wilt go, I pray God thou mayest never return again to me alive!' nor did he; for, as soon as he entered the water, he was drowned.—Lonic. Theatr. p. 296.

Thomas Sally, near Goudhurst, in the county of Kent, being mounted on horseback, in order to ride a-hunting, his father said, 'Pray, Son, take another horse, and let that rest, because you know he is to be rid a great journey speedily;' but, seeing he could not prevail with his son to take another, he fell into a great passion, which vented itself in this imprecation, 'If thou wilt ride him in spite of my teeth, I pray God he may throw thee, and break thy neck!' The son rode away; his father followed him to the gate, and looking a little after him, saw the horse start, throw his rider, and killed him in his father's sight.—View of Kent, p. 296.

To

To conclude this chapter : Such passionate wishes are justly blameable ; and, though made without any thought at all, yet they contract guilt in such as accustom themselves to the use of them.

C H A P.

C H A P. XIII.

Imprudence and Oversights in Words and Actions.

THE world is now grown either so wise or so opinionated, that more care and circumspection is required to manage one's self in treating with one single person, than formerly with whole nations. And yet such is the unhappiness of mankind, that the greatest wits have a mixture of folly and madness; the greatest courage its oversights, and the wisest heads are often guilty of imprudence; which men should take the greatest care to conceal; for all good successes put together, are not sufficient to obliterate one miscarriage, especially among the vulgar, who will keep no account of your good deeds, but will not fail to engrave your indiscretions or oversights on marble.

Sir Henry Wotton travelling through Germany on his embassy into Italy, diverted himself sometime at Augusta; where being known as a person of great ingenuity and learning, was

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desired

desired by Christopher Flecamore to write a sentence in his Albo, a paper book which several German gentlemen carry with them for that purpose. Sir Henry complying with his request, took his hint from a discourse that had been in the company, to write a witty definition of an ambassador, in these words : ‘ *Legatus est vir bonus, peregre missus, ad mentium reipublicae causae ;*’ which Sir Henry designed should have been Englished after this manner, ‘ An Ambassador is a good man, sent to lie abroad for the benefit of his country.’ But the word for lie (being the hinge upon which the witticism should turn) was not so expressed in Latin, as would allow of so fair a construction as Sir Henry intended it in English, and as he explained it to the company. However, it lay undisturbed among other sentences in the Albo, for the space of eight years, and then by an ill fate, falling into the hands of that peevish, malicious Jesuit Gasper Schioppus, who was at the same time engaged in a religious controversy against King James I. prints this conceit as a principle of religion maintained by King James, and his Ambassador Sir Henry Wotton, who was then in that character at Venice, where the malicious Romanists caused it to be painted in glass windows to reproach the Ambassador. This at length coming
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to the knowledge of King James, he looked upon it as a piece of great indiscretion in Sir Henry, for which he was much displeased with him. But Sir Henry writing two incomparable ingenious and eloquent apologies, one dedicated to King James, and the other to the chief Magistrates of Augusta, which set the matter in its true light, it put an end to that discourse abroad, and at home. King James was pleased to say, upon reading of the apology, that Sir Henry Wotton had made a sufficient commutation and plenary satisfaction, for a greater offence than the Jesuit had maliciously accused him of.—His Life writ. by If. Walton, p. 45.

What a great piece of imprudence was committed by Louis XI. King of France, who was one of the greatest politicians that ever filled the throne; he being at war with his own brothers Charles Duke of Normandy, Francis Duke of Britany, and Charles Duke of Burgundy, and desiring to separate Burgundy from the other two, agreed to a treaty in a town of his called Peronne, and went thither without an army, or so much as his guards; and the Duke seeing his enemy in his power, and hearing that Leige was revolted, made the King a prisoner; and refused to release him till Leige was restored to him, and the King had consented to some very hard conditions in favour of his confederates,

federates, against whom the treaty was designed, and then he gave the King his liberty. This was such a complication of indiscretions and oversights, as scarce any age affords us its parallel.—Fitzherb. Relig. and Polic. Part. I. c. 3. p. 25.

The Duke D'Offuna Viceroy of Naples, the best governour the King of Spain has for a subject, was upon some private information dismissed from that employment; and being come to Court to give an account of his government, being sorely afflicted with the gout, he held his sword in his hand instead of a cane, which the King being offended at, turned his face behind upon him and went away; which the Duke taking as a contempt, was heard to mutter these words, 'Esto es para servir muchacos,'—'This 'it is to serve boys;' which coming to the King's knowledge, the Duke was sent prisoner to a monastery, where he continued some years, and growing sick had liberty to retire to his house at Madrid, where he died soon after.—Howel's Epist. &c.

Mr Noy was a man of affected morosity, which rendered him unapt to flatter other men, but made himself the most liable to be flattered that can be imagined. He was made Attorney General to King Charles I. in a very sickle season, when complaints run high about grievances,

vances, and against incroachments of the prerogative, which required a person in that office to be very moderate in his advices, one that would make it his business to cool, and not enflame controversies; but the great men at court extoling his judgment, and admiring his parts, he thought he could not give the world a greater proof of them, how much he excelled other men in the knowledge of the law, that by maintaining that to be law, which all other men believed not to be so. So he moulded, framed, and pursued the odious and abominable project of soap, and drew up and prepared with his own hand the writ for ship money; both which remain to posterity the lasting monuments of his imprudence.—Clarendon's Hist. Rebel. Ep, p. 34.

Thomas Ruthal Bishop of Durham, and one of the Privy Council to Henry VIII. was employed by that King, to draw up a brief of the present state of the kingdom, which having performed with great diligence and exactitude, he caused it to be fairly written and bound up in vellum; but being mistaken with the likeness of the cover, and the manner of binding, instead of giving the book that was intended for the King, he presented his Majesty with another book, containing an account of his own estate, amounting to the sum of one hundred thousand pounds,

pounds, which in those days being an invidious and almost incredible sum, and the book being delivered by the King into the hands of Cardinal Wolsey, who owed the Bishop an ill turn, he was pleased with the mistake, and told the King, if he had occasion for a vast sum of money he knew where to supply him, and then told the King of the Bishop's oversight; which soon coming to the Bishop's knowledge, it so surprised him with shame, that he fell sick and died with grief.—Fuller's Worth. p. 355. Gloucestershire.

The like imprudent accident befel Wilmot Earl of Rochester, in the time of King Charles II. who having writ a poem upon the Court Ladies, that was much commended for its wit; the King desired a sight of it, and that Lord overhastily complying with his commands, instead of giving the King the verses upon the Ladies, gave him a satyr he had made upon the King himself; which the King so resented, that he banished him the court, and scarce ever smiled upon him afterwards.—See his poems printed after his death.

Enguarrand of Marigny, a statesman of profound abilities, was the principal governor of the finances, in the reign of Philip the Fair, for which being called to account, and severely, but unjustly prosecuted by his successor Charles
of

of Valois, by an unexcusable rashness and indiscretion threw away his life: For Charles, with an angry countenance demanding of him what was become of the late King's treasure, he answered, ' You, Sir, had a great share of ' it, and the rest was laid out in the King's ' affairs by his order ;' whereupon the Prince told him he was a liar; and that reproach putting Enguarrand into a passion, he imprudently replied, ' By God, Sir, it is you that are the ' liar ;' for which undecent behaviour to his Prince he ended his life upon a gallows at Mountfaucon, which himself had caused to be erected, when he was at the height of his authority.

Mr Thomas Fuller, a man of great wit according to the standard of those times, and whose great fault was, that he would rather lose his friend than his jest, having made a distich of verses upon a scolding wife, a nobleman, and his great benefactor, hearing them repeated, desired Mr Fuller to oblige him with a copy of them; to whom he very imprudently, though he thought wittily, replied, ' It is needless to give your Lordship a copy of them, for ' you have the original.' Which so offended the nobleman, who allowed him an exhibition while he was in prison, that he was sent to the Tower for sequestration, and the free use

use of his house and table, that he withdrew his charity, denied him access to his person, and gave Mr Fuller cause to repent his imprudence.

C H A P.

C H A P. XIV.

Of Impudence and Shamelessness.

IMPUDENCE is not a passion, but a certain vice which contemns shame, and oftentimes glory too, that never boggles at any thing that tends to its own advantage. If it is not natural and hereditary, the chief cause of this vicious insensibility of honour, honesty, and justice, is founded in grievous contumelies to which a man has been accustomed in former times, and which by degrees he comes to despise, as of no force to hinder his enjoyment of emoluments belonging to his body, whereby he measures all good and evil, thereby freeing himself from many necessities and traits to which honour would have obliged him. When once men have bid adieu to modesty, there is nothing so unmanly, indecent, or reprehensible, but the brazen brow will venture upon; and nothing so high or great that his impudence dares not pretend a title to.

*Get that great gift and talent Impudence ;
 Accompliſh'd mankind's higheſt excellence ;
 'Tis that alone prefers, alone makes great,
 Confers alone wealth, titles, and eſtate,
 Gains place at court, can make a fool a peer,
 An aſs a biſhop, can vil'ſt blockhead rear
 To wear red hats, and ſit in porph'ry chair.*

}
 Oldh.

Richard III. laying deſigns, when he was Protector, to uſurp the crown of England, in prejudice of his nephew King Henry V. he and his council ordered Dr Shaw, brother to Shaw at that time Lord Mayor of London, to preach at St Paul's Croſs ; and, in his ſermon, to acquaint the people, that King Edward was never lawfully married to his Queen, and, by conſequence, that his children were all baſtards : Moreover, that neither King Edward himſelf, nor the Duke of Clarence, were reckoned by thoſe that were of ſecrecy in the family to be the Duke of York's children ; but, ſays he, this noble Prince the Lord Protector is his father's own picture, the plain and expreſs likeneneſs of that noble Duke. At the rehearſing of theſe words, as the plot was laid, the Protector ſhould have come in, that the words meeting with his preſence, the people might have been more affected with them ; but, whether by the ſlowneſs of the Protector's

lector's coming, or the Doctor's too much haste, that sentence was over before he came : Nevertheless, when the Doctor spied his Lordship coming into the audience, he abruptly broke off from the matter he was upon to repeat the former words, ' This is the noble Prince,' &c. But the people were so far from crying out King Richard, as it was hoped they would, that they stood as people without sense and motion, being all amazed to hear the preacher so shamefully abuse the sacred function, as to make it stoop to intrigues of state, and prop up a tyrant's title to the prejudice of an infant Sovereign ; but he and the provincial Penker, who harangued at the Spittle on the same subject, had their rewards ; for the latter lost his voice, and the former his reputation ; never durst show himself abroad in the streets of London afterwards, but confined himself to his own dwelling, where he consumed and pined to death in a few days after.—Hist. Engl. 8vo. vol. 2. p. 296.

Sha Abbas King of Persia, it seems had a concubine who had pampered her lust to such an extravagant height, that, complaining of her goodman's inability to satisfy her, he being in years, petitioned that she might have additional help to allay her heat ; whose impudent request being taken into consideration, and phlebotomy
being

being thought too weak a remedy for so extraordinary a disease, an assinego was assigned her, who had a provocative portion given him for that purpose, which so much heated the beast, that he, in the forced conjunction, both satiated and killed her.—Herb. Trav. p. 172.

Philip Melancthon, by the liberality of particular friends, was possessed of many pieces of old coin both in gold and silver, with which, for the curiosity of their impressions, and the antiquity of their inscriptions, he was much delighted, and used to oblige others with them, as occasion offered. A stranger made him a visit, to have a sight of these rarities; and, seeming to be hugely pleased with them, Philip bid him choose out one or two of them, with whom he was most delighted, and he would make him a present of them. The stranger, enriched with a great stock of impudence, said, ‘I desire them all.’ And Philip, though admiring the shamelessness of the request, yet he parted with them all to gratify the covetousness of a stranger; and so made his own modesty or folly as conspicuous as the stranger’s immodesty and impudence.—Zuing. Theatr. vol. 1. p. 89.

The Roman Emperor Caligula took delight in being thought a man void of all shame and modesty, and would say, there was nothing in his nature that he was so proud of as his being
shameless,

shameless, and that he only valued himself for being arrived at such a height of impudence, that, without any check or controul from the rules of conscience or modesty, he could commit any kind of wickedness.—Sueton. l. 4. p. 182.

The Morynaei, a sort of people of Pontus, in the eastern parts of Asia, gloried in their shame, and made it their common practice to lie with their women in the open streets by fair daylight; and generally, for that purpose, made choice of the most frequented places, that they might not want the pleasure of having spectators of their immodesty.—Diodor. Sicul. l. 14. p. 145.

Martin Luther says, that Caralofstad was created a Doctor in Divinity eight years before he had read any thing of the Bible; and that afterward preferring another ignoramus to the same degree at Wittenburg, he began the ceremony with this speech: ‘Here I stand to do a scandalous and unjustifiable action, to make this man a Doctor in Divinity; and I am sensible, that, in doing of it, I commit a mortal sin; yet I must perform it, not for his sake, but for the lucre of two gilders that I must have of him for doing it.’—Luth. Colloqu. Mens. p. 152.

One Gilbody, in the parish of Warrington, in the county of Lancaster, having sojourned
about

about a quarter of a year in Oxford, returned again into his own country ; and, setting up for a preacher, without being able to make or construe a piece of ordinary Latin, was so blown up into an impudent conceit of his own abilities by the ignorant mob that followed him, that, setting himself in competition for learning with that great man Dr Pierſon, then biſhop of that dioceſe, ſaid, ‘ That the Biſhop and he ‘ were equally learned ; but he was ſure that ‘ he was a much better preacher than his Lord- ‘ ſhip, or any of his chaplains ; and my Neime ‘ Peires and John o’th Yate of Boden will juſ- ‘ tifie it, and that he better deſerved to be a ‘ biſhop.’

*For he that has but impudence,
To all things has a fair pretence ;
And put among his wants but ſhame,
To all the world may lay his claim.*

Hud.

C. Fimbria, an audacious, proud, and ſeditious Roman, had ſo large a ſhare of impudence, that there was no crime ſo heinous but he durſt attempt it. He ſlew Craſſus ; and, at the ſolemnization of the funeral of Caius Marius, cauſed a holy perſon, dedicated to religion, to be wounded in the breaſt with a ſword ;
and,

and, being informed that the wound was not mortal, gave him public notice, that, on such a day, he would impeach him of a notorious crime before the people. Before the day of hearing came, all Rome were amazed to think of what misdemeanour he would accuse so 'good and great a man as the High Priest. The day prefixed being come, Fimbria appears, and, with an unparalleled impudence, accuses the High Priest as guilty of a mortal crime, 'because he 'did not receive the sword far enough into his 'body to kill him.'—Zuing. Theatr. vol. 1. l. 1. p. 89.

Demochares, among others, was sent on an embassy from the republic of Athens to Philip King of Macedon; who gave them a favourable audience, and dismissed them with this compliment: 'Tell me you Athenians,' said the King, 'if there be any thing further wherein I 'am capable of showing my respects to the 'Athenians.' Demochares, who had a brazen forehead, and an impudent tongue, replied, 'Yes, Sir, there is one thing remaining, which, 'if you please to do, you will infinitely oblige 'the Athenians, and that is, that you will please 'to hang yourself.' An insolent behaviour toward so great a Prince; however, Philip, knowing the man and his manners, slighted his words; and having commanded him to retire, said

said to his colleagues, ‘ You may tell the Athe-
 ‘ nians, that they who give themselves the liber-
 ‘ ty to talk so grossly, are a much prouder, and
 ‘ a more ill-natured people, than they who can
 ‘ receive such affronts without resentment.’—
 Bruson. Facetier. l. 3. c. 57. p. 255.

A courtier who was taken notice of for no-
 thing but his impudence in begging, desired
 Archelaus King of Macedon, as he was sitting
 at supper, to give him the gold cup out of which
 he drank himself. The King admiring at his
 insolence, who had no merits to recommend
 himself to any royal favour, commanded one of
 his servants in waiting to take the cup and give
 it to Euripides, who sat at the table with the
 King; and, casting an eye of disdain on the
 impudent person that had begged it, said, ‘ As
 ‘ for your part, Sir, you deserve to go without
 ‘ my bounty, because you asked it; but Euri-
 ‘ pides deserves to be rewarded, though out of
 ‘ modesty he asks nothing of me.’—Plut. Moral.
 p. 167.

C H A P. XV.

Of Industry and Diligence in Business.

As idleness is the rust and bane of all human virtues, so, on the contrary, industry and diligence in business, are conquerors in all difficulties ; it is that which sweetens labour and pains, and gives satisfaction, as well as profit, in the accomplishment of what is undertaken. When men work at their play, and play with their work, they invert the order of nature, as well as the divine command, and must expect in the sequel to come home by Weeping Cross, because they have laboured in vain, and played the fool with themselves, in neglecting to secure themselves a comfortable subsistence. Among the Athenians, and ancient Romans, there was a law that exacted an account from every man how he maintained himself and family ; and, if unable to give a satisfactory answer, they were immediately banished, with reproach, as vermin that devoured what they had no right to, in being unprofitable excrescences, that contribu-

ted nothing towards the tranquility of the public. It is true, we have no such law executed among us ; and yet they are punished as bad ; for, when men see others feed high, wear good clothes, and have neither estate or employment to support it, they fly tooth and nail upon their reputations, and lay them irrecoverably under the suspicion of cheats, thieves, robbers, or coiners ; for all men must (say they) have some way of living ; and, where a good one is not visible, an ill one will be presumed ; whereas industry is always attended with a generous character.

An industrious Roman, named Cresin, who lived at a more plentiful rate, and had better crops than his neighbours who lived on the same soil, was accused by the poorer sort, that he enchanted his grounds, fields, and gardens ; for otherwise, said they, it is impossible he should have a more plentiful increase than we have, who sow the same seeds, and employ the same ground, and yet live in extreme poverty. Cresin made but a short defence for himself, and that was in shewing an able bodied daughter, inured to pains and labour, and all his carts, plows, oxen, and utensils of husbandry, saying, ‘ Here, most noble judges, are all the magical
‘ arts and enchantments used by Cresin ; and,
‘ if my neighbours and accusers would take the
‘ same

‘ same care and pains in employing these crea-
‘ tures and implements that my daughter and I
‘ do, they might have the same increase, and
‘ live as well ; but they must not expect that
‘ sloth and idleness will procure them riches.’

—Plin. Nat. Hist. l. 18. c. 6. p. 556.

A young man, named Cleanths, whose soul was greater than his fortune, aspiring after knowledge, but wanting wherewithal to supply his necessities, while he attended the lectures of Aristippus, the famous philosopher, supplied his wants by this project. In the night, he carried water, and sold it to such families as stood in need of it, and then allowing himself but little sleep, employed the day in hearing Aristippus. Being so poor, that he was unable to furnish himself with paper, he wrote what he learned of his master upon the dried bones of cattle, broken pieces of pots and flates ; and, by this method, struggling in the night against extreme indigence, and in the day-time against an unwilling ignorance, at length he became an eminent philosopher, and a celebrated pleader.—Lips. Ep. cent. 4. Ep. 31. p. 880.

Elfred King of the West Saxons divided the day and night into three equal parts ; eight whereof he employed in reading meditations, and acts of piety and devotion ; eight hours in his own necessary accommodations in relation

to

to his health, repose, and the business of his family; and the other eight in the public affairs of the kingdom; and was wont to say, he had no time to waste in pleasure; nor had he any need of recreations; for he had pleasure enough in the conscientious discharge of his duty; and his business as a King was his recreation.—*Baker's Chron.* p. 332.

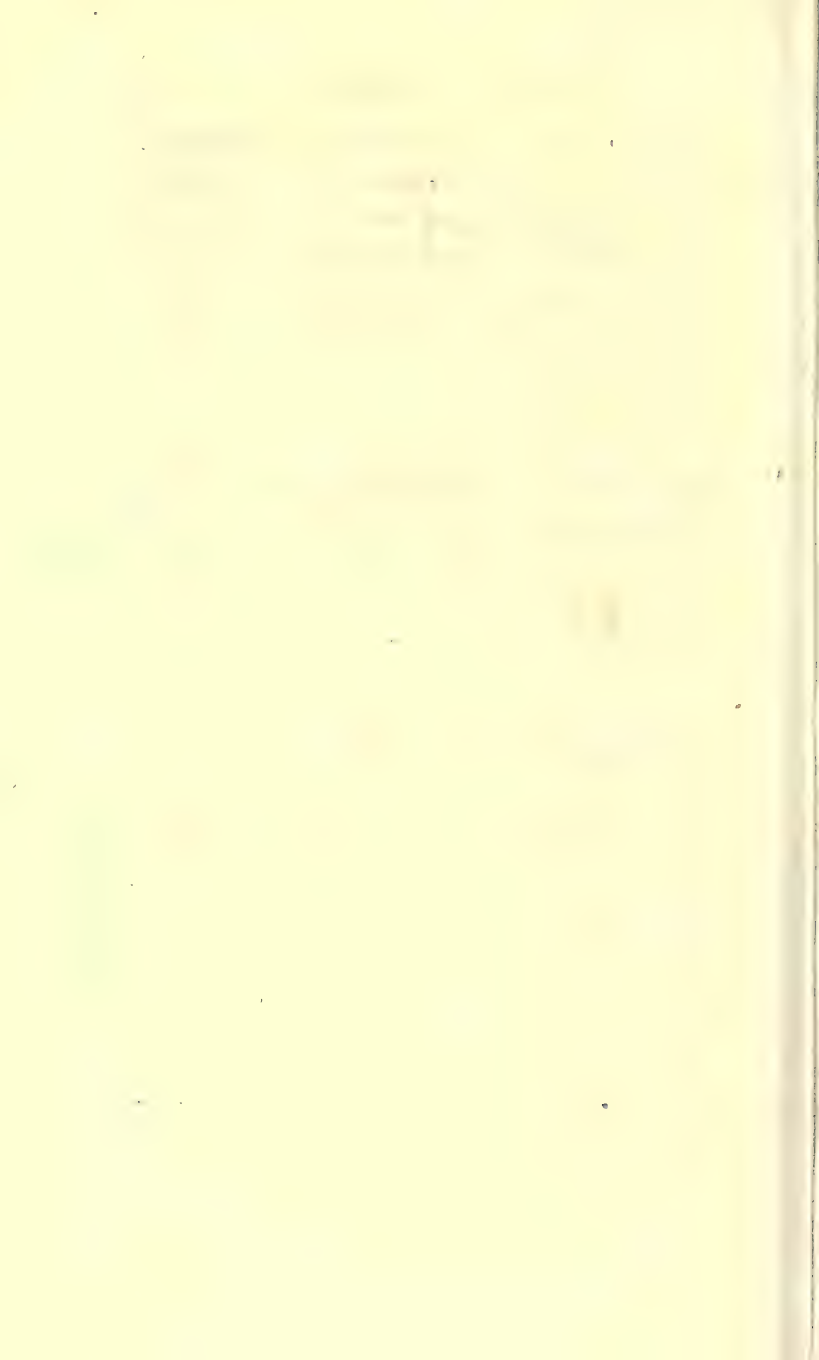
A gentleman in the county of Surrey, who was possessed of an estate in land of about two hundred pounds per annum, kept the whole a great while in his own hands; but finding, notwithstanding all his care and industry, that he still run behind hand, and at length was under a necessity of selling half his estate to pay his debts; he did so; and let the rest to a farmer by lease, for twenty-one years, at an annual rent; which his tenant thriving upon, and coming, before the expiration of the lease, to pay his rent, he asked his landlord, ‘If he would sell the land he rented of him?’ ‘Why? (said he) wouldst thou buy it?’ ‘Yes, (says the farmer), if you are willing to part with it.’ ‘That is very strange, (said the landlord).’ ‘Prethee tell me how that should come to pass, that I could not live upon twice so much, being my own, and you upon half of it, tho’ you pay rent for it, are able, in less than twenty years, to buy it?’ ‘O Sir, (said the farmer),

‘farmer), a few words made the difference.
‘When any thing was to be done, you said,
“Go and do it, and lay in bed, or took your
“pleasure the while;’ but I always said, ‘Come
“let us go and do it, and both assisted and saw
“my business done myself.”—Chetw. Hist.
Collect. Cent. 3. p. 79.

When the heads of the University in Oxford came to visit Dr Reynolds, in a sickness he had contracted by his over great assiduity in study, they desired him to take care of his health, and not ‘perdere substantiam propter accidentia,’ ‘that he would not lose his life to increase his ‘knowledge.’ To which the good man answered,

Nec propter vitam vivendi perdere causas.

‘Nor will I, for the sake of life, deprive myself
‘of the end for which I live.’—Clark’s Mirr.
c. 82. p. 358.



C H A P. XVI.

Authors of Famous Inventions and Improvements.

INVENTION is the mark of a fruitful genius, and, when beneficial to the public, it gives the author an honourable commemoration to perpetuity, especially where a good choice adds the character of a solid judgment to that of a ready wit ; for then they never fail to be gratefully received among the wiser and better sort of mankind. There is a time for every thing under the sun ; and there is no art, practice, custom, or calling, but had its introducer ; which should encourage others in the like attempts ; for most men, having some time to spare from offices of necessity, it is a reproach not to employ it in the generous exercises of speculation or action, or suffer his leisure hours to slide away in doing nothing, or nothing to purpose, or live like drones, at the expence of other men's labours. Next to invention, those that have improved them to a greater perfection than was found by the first discoverers, have also
merited

merited our highest gratitude, and must have their share of glory with the first authors. I know the world, either out of envy or ill-nature, deny most men the honour of the first invention of the things generally ascribed to them, and give the glory of their project to others of a more early date. However, I shall not dispute their authorities, but give you the authors of some useful inventions, as they have been handed to us by antiquity.

When priority, in any invention, is seconded by eminency, it is doubly excellent. It is a great advantage to have the first hand at play ; for they commonly gain, though the cards be equal. Many had been the phoenixes of their profession, if others had not had the precedence. The first have the right of eldership, in sharing the reputation ; and there remains but a small portion to the others ; and that too is often disputed. It signifies nothing to fret and torment themselves ; they cannot destroy the opinion the world has taken up, that they did nothing else but imitate. Great minds have always affected to steer a new course to arrive at excellence, but after such a manner, that prudence has been always their director. By the novelty of their enterprises, wise men have procured their names to be registered in the catalogue

logue of heroes. Some men had rather be the first of the second class, than second in the first ; like the Spanish painter, who, observing that Titian, Raphael, and some others, had greatly outdone him in that way, and that their reputations revived and increased by their deaths, he resolved to paint *à gros traits* in the largest size, that, since he was excelled in the other, he might be the first in this.—L'Hom. de Cour. Max. 63. p. 67.

The inventor of typography, or printing, was a German Knight, anno 1440, named John Guttenburg, of Mentz, though Winphelingus says he projected it first at Strasburg, and perfected it at Mentz ; the greatest advantage that ever the commonwealth of learning received ; which made Beroaldus the Italian break out into a kind of admiration, and this Lyric verse :

*O Germania, muneris Repertrix,
Quo nil utilius dedit vetustas ;
Libros Scribere quae doces premendo.*

What a toil was it to exscribe authors before, and preserve them from the injury of time ; but now typography has put a bridle into the mouth of time, that it cannot devour so much, and has brought things under the yoke of mortality, and therefore may be justly called, ‘ Ars Me-

‘ moriae, et Mors Oblivionis,’—‘ The Art of Memory, and Death of Oblivion.’ The Chinois, if you credit their books, say they have made use of printing sixteen hundred years, which was many ages before it was known in Europe; but their’s is a different kind from ours, being letters engraven in wooden Tables, which will serve for many years to reprint the same work, without the new expence in setting for the press, as it is in our printing.—Fulgos. Ex. l. 8. c. 11. p. 1082.

This art was first brought into England by Mr William Caxton of London, mercer, in the year 1471, who practised it to his great advantage.—Bak. Chron. p. 284.

The inventor of guns was Berthold Swartz of Collen in Germany, by profession a monk, who being addicted to the study of chemistry, and compounding a physical medicine of nitre, a spark of fire fell into it, and made it fly upward. Whereupon he made a composition of powder, and including it in an instrument of brass, found it answer his intention; and by this accident came the invention of guns, which grew into use about the year 1400, in a fight between the Genouese and the Venetians at Clodia Fossa; in which, the Venetians having got, it seems, the secret from the German monk, made such

such slaughter among their enemies, that they stood amazed to find so many of their toldiers killed and wounded, and yet neither knew by what means it came to pass, or how to prevent it. Lipsius will have it the invention of demons, and not of men. Sir Walter Raleigh ascribes it to the Indians; and Petrarch and Valturius gives the invention to Archimedes, who by that means utterly destroyed the whole fleet of ships commanded by Marcellus at the siege of Syracuse.—Loncier. *Theatr.* p. 361.

That admirable, excellent, and useful invention, of the mariners compass, and the virtues of the loadstone, was utterly unknown to the ancients, and must, without controversy, be ascribed to the Chinois, and brought from thence by Paulus Venetus an Italian; but the contrivance of the box, and dividing the winds into thirty-two points upon the compass, seems due to the Germans or Dutch, since the names of the several points, in all languages of the world, do still continue in the German and Dutch languages.—*Versteg. Restitut. of Intellig.* c. 2. P. 33.

The first navigators, builders of ships, and merchant-adventurers, to all the then known parts of the world, were the Phoenicians, who
inhabited

inhabited near the sea-side ; but their invention extended no farther than to open vessels, which afterwards had great improvements ; for the Egyptians made ships with decks, and gallies with two banks of oars of a side. Ships of burden and stowage were first made by the Cypriots ; smacks, hoys, cock-boats, and skiffs, by the Liburnians ; brigantines by the Rhodians ; and vessels of war by the Pamphilians. The Beotians invented oars ; Dedalus of Crete masts and sails ; the Tuscans anchors. The rudder, helm, and the art of steering, was found out by Typhis ; who took his hint from seeing a kite, in flying, guide her whole body by her tail,—Heyl. Cosm. p. 83.

The dying a purple colour was invented at Tyre, but found out by mere accident. A dog having seized the fish *Conchilis* or *Purpura*, it was observed that he had dyed his lips with that beautiful colour ; which being afterwards experimented, and taking effect, it was worn by the greatest persons of quality for many ages, and now is the peculiar mourning of divers sovereign princes.—Heyl. Cosm. p. 691.

The making of glass was first found out by the Cydonians, of certain sands on the side of a river near Ptolomais, that were cruisted into that luminous body by a hard frost, and afterwards

wards made fusible in that city. This art of making glass was brought into England by one Benault, a foreign Bishop, about the year of Christ 662, which has been found of great use in adorning our churches and mansions.—Full. Ch. Hist. l. 3. cent. 7. p. 84.

The art of writing, by which a man may communicate his mind without opening his mouth, and intimate his pleasure at ten thousand leagues distance, only by the help of twenty-two letters, which may be joined 58526167-38497664000 ways, and will express all things, both in heaven and earth, in a very narrow compass. It seems the author of this miracle is lost, and is put down with *the Inventa Adestota* by Mr Thomas Read, who thus laments the author's name being buried in oblivion, and extols the invention * :

*Quisquis erat, meruit Senum transcendere metas,
Et fati nesciri modum, qui mystica primus
Sensa anima docuit, Magicis Signare figuris.*

*Whoe'r he was that first did shew the way
T'express by such like magic marks our mind,
Deserv'd reprieve unto a longer day
Than fate to mortals mostly has assign'd.*

Paper,

* Hist. of Man. Arts, p. 46.

Paper, though among the English it derives its pedigree from the dunghill, ‘ usque adeo ‘ magnarum fordent primordia rerum ;’ yet the Lord Bacon reckons it among the singularities of art, and says there are very few things that can compare with it for use and excellency. It was invented by the Egyptians ; and made at first of sedgy weeds, called Papyri, growing upon the shores of the river Nilus, from which weed it took its name *Paper*. By this invention, Ptolomy Philadelphus, King of Egypt, was put into a capacity of furnishing his vast library at Alexandria, and finding that Attalus King of Pergamus, by the help of Egyptian paper, had taken up a resolution to erect a greater library than Ptolomy’s, he prohibited, under great penalties, the carrying paper out of Egypt. Attalus, encountering this disappointment, invented the use of vellum and parchment, which he made of calves and sheep skins, which, from the materials, was called *Membranae*, and, from the place where it was invented, *Pergamena*. Which exceeding in use and durability the former invention, the Egyptian paper grew out of use, and our paper made of rags has succeeded it ; though our ancestors have not transmitted to posterity the author’s names that first enriched the world with so great a benefit.—Hoyl. Cosm. p. 925.

Brachygraphy, or the art of writing in characters, or short-hand, was invented, says Dion, by Mecaenas, others say by Aquila his freed man, and that Tertius, Perfamius, and Philargius, improved the invention ; but, when all is done, they had lights from Tullius Tito, a freed man of Cicero's, who made some progress in it ; but it owes its perfection to Seneca.—Ibid. l. 4. p. 921.

We are indebted to the Flemings for the art of making cloth, arras hangings, dornix, woofed, sayes, and tapestry. From them we had also the invention of clocks and watches ; but both those arts are now so improved by English artificers, that they exceed the Dutch, the Germans, the French, and all the world, in making woollen cloths, clocks, and watches.—Ibid. p. 326.

Many more particulars might be added of this kind, but I spare the reader the trouble here, because he may find them under the words *Arts* and *Curiosities*.

C H A P. XVII.

Joy Extraordinary, the Effects it has produced.

THE consideration of some present good, and which particularly belongs to us, begets in the soul that delight which we call Joy; for, as soon as our understanding observes that we are possessed of the good we desired, the imagination presently makes some impression in the brain, from whence proceeds a motion of the sensitive soul, and of the spirits, that excite the passion of Joy. Of which grateful affection there are several degrees; for, as various circumstances may intervene, and cause the soul to be more or less affected with her fruition of the good she possesseth; so may we distinguish various differences of the passion itself; for there is no pleasure or good that we may enjoy but it is mixed with some ill or inconvenience.

——— *Medico de fonte leporem,*

Surgit amari aliquid, quod in ipsis floribus angat.

Lucret. l. 4.

*Something that's bitter will arise,
 Pth midst of all our jollities.*

Our extremeſt pleaſure has ſtill ſome air of groaning and complaining in it ; and generally the moſt profound joy has more of ſeverity than gaiety in it, unleſs it be diſcreetly moderated. *Ipfæ felicitas, ſe niſi temperat, premit* ; it proves fatal to us when it grows into exceſs.

Being lately in France, and returning in coach from Paris to Rouen, I lighted upon the ſociety of a knowing gentleman, who gave me a relation of this choice ſtory. About a hundred years ſince, there was in France one Captain Coucy, a gallant gentleman of ancient extraction, and governour of Coucy Caſtle, which is yet ſtanding, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them ; but her parents underſtanding it, by way of prevention, ſhuffled up a forced match between her and one Monſieur Faiel, who was heir of a great eſtate. Hereupon Captain Coucy quitted France in diſcontent, and went to the wars in Hungary againſt the Turk, where he received a mortal wound near Buda. Being carried to his lodgings, he languiſhed four days ; but, a little before his death, he ſpoke to an ancient ſervant, of whoſe fidelity and truth he

he had had ample experience, and told him he had a great business to trust him with, which he conjured him to perform ; which was, that, after his death, he should cause his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder ; then put the powder into a handsome box, with the bracelet of hair he had long worn about his left wrist, which was a lock of Mademoiselle Faiel's hair, and put it amongst the powder, together with a little note he had written to her with his own blood ; and, after he had given him the rites of burial, to make all the speed he could to France, and deliver the box to Mademoiselle Faiel. The old servant did as his master commanded him, and so went to France ; and, coming one day to Monsieur Faiel's house, he suddenly met him with one of his servants, who, knowing him to be Captain Coucy's servant, examined him ; and, finding him timorous, and to falter in his speech, he searched him, and found the said box in his pocket, with the note which expressed what was in it ; then he dismissed the bearer, with menaces that he should come no more thither. Monsieur Faiel going in, sent for his cook, and delivered him the powder, charging him to make a little well relished dish of it, without losing a jot of it, for it was a very costly thing ; and commanded him to bring it in himself,

himself, after the last course at supper. The cook bringing in his dish accordingly, Monsieur Faiel commanded all to avoid the room, and began a serious discourse with his wife, ‘ That
 ‘ ever since he had married her, he observed she
 ‘ was always melancholy, and he feared she was
 ‘ inclining to a consumption ; therefore he had
 ‘ provided a very precious cordial, which he
 ‘ was well assured would cure her ;’ and, for that reason, obliged her to eat up the whole dish ; who afterward much importuning him to know what it was, he told her at last, ‘ She had
 ‘ eaten Coucy’s heart ;’ and so drew the box out of his pocket, and showed her the note and the bracelet. In a sudden exultation of joy, she, with a far fetched sigh, said, ‘ This is a
 ‘ precious cordial indeed ;’ and so licked the dish, saying, ‘ It is so precious, that ’tis pity
 ‘ ever to put any thing upon it :’ Whereupon she went to bed, and in the morning was found stone dead. This sad story is painted in Coucy Castle, and remains fresh to this day.—Howel’s Lett. sect. 6. p. 207.

Arthur Plantagenet Viscount Lisle, natural son to King Edward IV. was imprisoned in the thirty-third year of Henry VIII. upon suspicion that he designed to betray Calais to the French, when he was governour of that important garrison ; but the accusation proving false, and the
 King,

King, willing to repair the dishonour he had sustained, sent him a diamond ring, and a kind message by his secretary of state Sir Thomas Wriothesly; at which the Viscount was so overjoyed and transported to excess of satisfaction, that the night following, of that very joy he died.—Stow's Annals, p. 583.

Cinan Ceffutus Judaeus being at Arfinoe, a port upon the Red Sea, making war upon the Portugueze by commission from the Grand Signior Solymán, he there received the news, that his son Selechus was made a slave at the taking of Tunis, but that he was redeemed by Haradienus, made admiral of seven ships of war, and with them was at anchor before Alexandria, and from thence resolved to join him very suddenly. This notice of his son's unexpected freedom, and his being preferred to such a post of honour, so surprised and overwhelmed the old man with excess of joy, that he swooned at the hearing of it; and, at the arrival of his son, died in his arms.—Knowl's Turk. Hist. p. 550.

A comical poet, named Philemon, being somewhat superannuated, seeing an afs greedily eating up some figs that a boy had laid in that place; when the boy, in expectation of his figs, returned, he said, 'Now go and fetch the afs
'some drink to digest his figs;' the old man was so tickled at the fancy of the jest, that he
burst

burst out into vehement laughter, and died in the fit.—Valer. Max. l. 9. p. 269.

Diagoras the Rhodian, when he saw his three sons all victorious in the Olympic games, and crowned the same day, he was extremely pleased ; but when his sons came and embraced their aged father, and each put their triumphal wreath upon his head, he was so overcome with joy and delight, that he fell into their arms, and died.—Gell. Noct. Attic. l. 3. p. 108.

Zeuxes Heracleotes, the most celebrated painter of his age, having drawn the picture of a very old hag of a woman, and delineated it to the life, he sat him down to consider his handy-work ; and, pleasing himself with the ridiculous aspect and posture he had put her in, he fell into a sudden and violent laughter ; and, not being able to check it, his breath failing, he died upon the place.—Stradae Prolus. Acad. l. 3. p. 315.

An honourable and beautiful lady of the island of Naxos, named Polycrite, when her city was in danger of being taken and destroyed by the Ethreans, she was humbly besought by the chiefs of the town to undertake an embassy in order to procure them peace, which she readily consented to ; and, being mistress of a very fine tongue, so prevailed with Prince Diognetes, the general of the siege, that he granted them peace,
and

and marched away ; which being known to the people, they run out of the town to meet her with loud acclamations, some strewing her way with flowers, others with garlands, and all returning her thanks as their sovereign preservers. The lady apprehended so much joy in the expressions of their gratitude, that in the instant she expired, in the midst of her honours, at the city gate ; and, instead of being carried to the throne, was brought to her tomb, to the unexpressible sorrow of her whole country.—Plutarch de Virtutib. Mulier. p. 253.

When Philip King of Macedon was overcome in fight, and all Greece was assembled at the Isthmian games, T. Q. Flaminius caused silence to be made by sound of trumpet, and these words to be proclaimed to the people by the crier, viz. ‘ The Senate and people of Rome, ‘ and Titus Quinctius Flaminius their general, ‘ out of their special goodness, clemency, and ‘ favour, do give liberty and freedom to all the ‘ cities of Greece that were formerly under the ‘ jurisdiction of King Philip, and do hereby restore them to all their immunities, privileges, ‘ and properties.’ At the first hearing these unexpected words, the people were all so confounded with a perfect silence, that they were not able to speak or express their satisfaction by any kind of gesture, but stood like men that had been
born

born deaf and dumb : But, when the crier pronounced the same words a second time, they broke out into such strong and loud acclamations of joy, that the birds that were flying over their heads were struck dead with the noise, and fell down among them. The games were all neglected, and their minds so intent upon what they heard, that this one joy took away the sense of all other pleasures.—Tit. Liv. l. 33. p. 400.

C H A P.

C H A P. XVIII.

Ireland, its Character with relation to the Irish.

IRELAND is one of the principal islands in the world, and now more than ever ought to be esteemed so, whether we consider the situation of the country, the number and goodness of its harbours, the fruitfulness of the soil, or the temperature of the climate. It is not inferior to England, but is more plentiful in fish, fowl wild and tame, all sorts of flesh, corn and grain, and in every thing that is necessary for the life of man, saving that in some of these England has got an advantage by improvement and good husbandry: The Irish rivers are more numerous and clearer; the Shenin is bigger than the Thames, and might be made navigable almost two hundred miles; the air indeed of England is more serene, and consequently hotter in summer, and colder in winter; yet that Ireland is the healthier country, may be argued from hence, that seldom any pestilential disease rages there, and no part of that kingdom is so un-

healthy as the fens of Huntingdon, Lincoln, Isle of Ely, and the hundreds of Essex and Kent ; and it may be expected, that as the bogs are drained, and the country grows populous, the Irish air will meliorate, since it is already brought to that pass, that fluxes and dysenteries which are the country diseases, are neither so rife, nor so mortal as formerly.—Apparatus. Hibernia Anglican. Cox.

Things that are most remarkable in that country, are, that nothing venomous will live in it ; there are spiders, but not poisonous. Ireland breeds the largest grey-hounds in the world, they are called wolf dogs, and will dwindle and grow much smaller in two or three generations in any other country. The Irish hawk is reputed the best in Europe ; and the Irish hobbies, or ambling nags can hardly be matched elsewhere, nor do any seas abound with pilchards more than the southern Irish sea ; it is very rare to have an earthquake in Ireland, and when it happens it is portentuous ; there are a thousand lies reported of wonderful things in Ireland ; but the only extraordinary thing I can aver to be true, is the strange quality of Loughneah, that turns wood into stone ; for I myself have seen a stick taken out of that Lough, whereof the half that was struck in the mud

mud remained wood, and the other half that was in the water was petrified.

It is not to be doubted but Ireland was anciently governed by Kings, but they were such as some of the Indian Kings are in Virginia, scarce so good as Lords of manors in England. The Monarch himself had no more than he could catch, and was rather *Dux Belli*, than a King. These Monarchs were neither anointed, crowned or inaugurated by any ceremony; they succeeded not by descent or election, but by pure force, so that the title of most of them is founded on the murder of his predecessor. A hundred and eighteen Irish monarchs were slaughtered by their own subjects, whereof ninety-four were murdered, and of them eighty-six were succeeded by the regicides; which made Prosper* with good reason, call Ireland the *barbarous island*. Nor were their laws better than their governors; and long before the English conquest there were hardly any footsteps of learning left in the kingdom. Money was always very scarce, and they never coined any themselves. Their building in those days, even of their castles, was no other than turf or wattles plaistered over: nor did† Henry II. find
any

* Con. Collat. c. 41.

† Cambrensis. c. 11.

any thing better in Ireland, nor artificers that could make better.

Their religion, says the learned Primate Usher, was anciently ‘ for substance, the same ‘ which the Protestants now profess;’ which they afterwards changed, says the Earl of Orrery, ‘ For something that pins them upon the Pope’s ‘ sleeve ; yet from the beginning it was not so, ‘ but their religion was pure and orthodox.’ Their religion is rather a custom, than a dogma, and is no more than ignorant superstition ; not one in a hundred of the common people know any thing of even the most essential articles of the creed, but having resigned their faith to the priest, they believe every silly story he tells them. Nay, some of the wild Irish are Pagans to this very day, and worship the new moon, for the kerns will pray unto her, that she would be pleased to leave them in as good health as she found them.

For all the pains the English have taken to civilize them, yet they retain in some places many savage customs. They plow their ground by tying their tacklings to the horses tails, which is much more painful to the poor beast, than if they were before his breast, and on his back : And burn their corn in the husk instead of threshing it, which out of mere sloth they will not do for preserving the straw. They
used

used to ride their horses without saddles, and in latter time if they had pads or pillions, they had no stirrups to them. They have a great aversion to the English, and extend their antipathy even to the English cattle and improvements. It was O'Neal that said, 'It did not become him to writh his mouth to chatter English;' and that executed a soldier, 'because he had English bisket in his pocket.' The Irish continued in their barbarity, poverty, and ignorance, till the English conquest, and all the improvements themselves, or country have received, and the great difference between their manners now and then, is to be ascribed to the English government, under which they have lived far happier, than ever they did under the tyranny of their own Lords. More ungrateful people they, to begin a rebellion, to root out their benefactors, and ruin themselves, and a fruitful country; which by the care and conduct of the English, had been brought to thrive wonderfully by traffic, trades, and improvements, and in producing as wise, learned, rich, and brave men, as any other part of Europe.



C H A P. XIX.

Of penetrating Judgments in the Investigation of doubtful Things.

SIN, and excusing it, are both of the same original, born in Paradise with design to impose upon God Almighty ; but, being banished from thence, has so spread itself over the whole world, that men have need to have all their wits about them, to discern between fallacious pretences and real truth. Every man ought to stand upon his guard, to keep himself from being deceived ; but the judicious and penetrating person can only detect it, while more easy and credulous souls are deluded and cheated by subtlety and artifice. He will anatomize men's capacities, sift them to the bottom, understand them thoroughly, and dive into the secrets of the closest hearts. He is subtile in apprehending, severe in censuring, and wise in collecting inferences. He discovers all, observes all, and comprehends all. His penetrating judgment is a key to unlock other men's equivocations and
mental

metal reservations ; so that it is vain for ignorance to obscure itself by silence, or guilt to be concealed under imprecations, feined excuses, or positive denials. A profound judgment will easily discover appearance from reality ; and, by looking through men, is very seldom or never deceived or imposed upon.—*L'Homme de Cour. Max. p. 49.*

A merchant humbly besought the Emperor Rodolphus Austriacus to do him justice against an innkeeper in Norimberg, with whom he had left two hundred merks, and refused to restore it, saying he received no such sum of him. The Emperor finding the merchant had no proof but his own oath to witness the delivery of the money to the innkeeper, who stoutly denied it, saw he must have recourse to art to discover the truth ; and, having received from the merchant a description of the bag wherein the money was, commanded him to withdraw, with design to send for the innkeeper and examine him ; but it fell out more luckily ; for immediately the head men of the town, among which was this innkeeper, came to pay their devoirs to his Imperial Majesty. The Emperor knew him ; and, being of an affable and pleasant temper, fell a jesting with mine host, saying, ‘ You have a very handsome hat ; I like it ; pray let us
‘ change.’

‘change.’ The other, being fond of the honour, immediately delivered his hat. The Emperor, pretending some weighty affair, retired; and by a trusty citizen sent the hat to the innkeeper’s wife, and required her, by that token, to send her husband such a bag of money, for he had present occasion for it. The woman knowing the messenger, made no hesitation, and he returned with the money to the Emperor; who called in the merchant, and he joyfully owned the bag; whereupon the Emperor called in the innkeeper, saying, ‘This man complains that you have a design to cheat him of two hundred merks, that he gave into your custody to keep till he had occasion to employ it; what say you to the accusation?’ The host utterly denied the charge, saying the merchant belied him, or was out of his senses, for he never received any money from him. Then the Emperor produced the bag, at the sight whereof the host was confounded, and confessed the fact. The merchant received his money; the innkeeper was fined considerably; and the fame of the Emperor’s wisdom in detecting and punishing so base a fraud, run through all Germany.—*Lips. Monit.* l. 2. p. 259.

A Roman lady, a widow, had the misfortune to have her son stolen from her, and made a servant in another province, who being at length

informed whose son he was, went to Rome, and, discovering himself to his mother, she received him for some time very affectionately; but her lover being displeased at it, she disowned him, and banished him from her house; upon which he complained to King Theodoric, who sent for the widow, and charged her with being unnatural to the son of her bowels; but she denied him to be her son, and called him an impostor. Then the King asked her if she had any inclination to marry again. ‘Yes,’ said she, ‘If I can find a match agreeable:’ Then said the King, ‘This young man has been a guest in your house, marry him.’ ‘That I cannot do,’ replied the lady, ‘For I am rich, and he is miserably poor.’ ‘Well,’ said Theodoric, ‘but I will make his fortune equal with your’s, and you shall marry him, or incur my displeasure;’ at which the poor lady fell a trembling; and, finding herself condemned by the voice of nature and conscience, confessed he was her son, and that her love to the person that courted her, had betrayed her into that unnatural action of denying her own child. Then replied the wise and great Prince, ‘Are not you a miserable wretch to renounce your own blood for a stranger? Go home, shake off that fond affection, and live like a virtuous widow with your son, who shall afford you a decent subsistence, agreeable to your sex and
‘quality.’

‘quality.’—Causin. Hol. Cour. tom. i. § 4. p. 285.

A young Jew of Sydon, being imposed upon by another cunning Jew, who had tutored him to it, set up himself to be Alexander, son of Herod King of Judea, whom his father had caused to be murdered, saying, ‘That the persons to whom Herod had committed the care of his execution, abhorring the fact, concealed him till after the death of Herod; and now he was come, as from the grave, to demand his right, as the undoubted heir of that crown.’ This impostor having hired a cunning fellow, a servant in Herod’s family, to instruct him in the affairs and demeanour of that court, the giddy people cried him up; and several of good account giving credit to his story, furnished him with great sums of money, which enabled him to carry a port like a prince; and, seeing himself advance in the people’s esteem, he had confidence enough to carry him to Rome, and there disputed his right to the crown against Herod’s lawful sons; nor could he stop there, but addressed himself to Augustus Caesar, requesting his favour to enthrone him in the kingdom of Judea. Every one seemed to espouse his interests; but Augustus having a penetrating judgment, soon discerned him to be a counterfeit; for, taking him by the hand, he found his skin rough
and

and brawny, like men bred up to labour ; therefore taking him into another room, said, ‘ It is
 ‘ sufficient that thou hast so long abused the world
 ‘ already ; but now know thou art in the pre-
 ‘ sence of Augustus, who will pardon thee if
 ‘ thou declarest the truth in this whole matter ;
 ‘ but, if thou dost lie or dissemble, thy life shall
 ‘ pay for the fault.’ The poor wretch stood
 amazed at the Emperor’s majestic and awful
 countenance, threw himself at his feet, and con-
 fessed himself to be an egregious impostor :
 Which being over, and the Emperor thinking
 he was none of the most impudent impostors, he
 gave him his life, but condemned him to labour
 at an oar in the gallies during his life. The
 tutor of this counterfeit being observed to be a
 subtle cunning fellow, and fit to do farther mis-
 chief, was put to death immediately.—Joseph.
 Antiq. l. 17. c. 14. p. 460.

The famous statuary of Rome, Praxiteles, having promised the beautiful courtesan Phryne, that she should make her election of one statue among all the most curious pieces he had ; and she suspecting his veracity, as well as her own judgment, in which was most valuable, served herself with this stratagem. On a time when he was with her, she caused a messenger to come in great haste, and, as affrighted, to tell Praxiteles his shop was on fire, and all his statues in
 danger.

danger. He started at the news, crying out, 'Take care to save the Cupid and the Satyr, for they are worth all the rest;' at which words the beautiful dame smiled, told him it was her contrivance, and made choice of the Cupid.—Zuing. Theat. vol. 3. l. 3. p. 697.

When the Duke d'Offuna was Viceroy of Naples and Sicily, there died a rich Duke, leaving only one son behind him, whom, with his whole estate, which was very considerable, he left by will to the care and management of the Jesuits; in which will was this clause: 'When he is of full age,'—*'Darete el mio Figliuolo, qualche voi volete,'*—'you shall give my son what you will.' Accordingly, the Jesuits divided the estate into three parts; and, taking two parts to themselves, gave one to the young Duke, which he thinking hard measure, complained to the Viceroy, who commanding the Society to appear before him, he asked them, 'How much of the estate they would have?' who answered, 'They would have two parts of the three,' which they had almost laid out already in erecting monasteries, and an hospital with particular altars to sing masses, dirges, and refrigeriums, for the soul of the departed Duke: Whereupon the Duke d'Offuna caused the will to be read, which contained the words before recited, 'When he is come to full age, you
' shall

‘ shall give my son of my estate what you will.’
Then he told the Jesuits, that the words were
to be understand, ‘ What you will have shall
‘ be given to my son ;’ which, said the Duke,
by your own acknowledgment, is two parts in
three ; and so I determine it shall be divided.—
Howell’s Epist. vol. 1. Ep. 36. p. 98.

C H A P.

C H A P. XX.

Impartial Administrators of Justice.

So sacred a virtue is Justice, and so beneficial to the public, that it is the great concern of governments to trust the administration of it to no person but such as fear God, and abhor covetousness ; for then men will not suffer by the sale of reason, and by allowing the law to have a course of traffic. Many reasons have been assigned for promoting the speedy execution of Justice, but few have been hearkened to, that tend to prevent injustice and delays ; by which means it often happens that sentences and judgments are more criminal than the crimes themselves. Buying and selling offices is the bane of Justice ; for they that buy think themselves privileged to sell ; and, without respect to the merits of the cause, espouse the part of the fairest bidder ; and so a man receives more injury by the law, and its officers, than from his enemy that commenced the action. Those that buy the Devil, say the Serjeants at the Counter, must

must sell the Devil to reimburse themselves. Being tied up to forms of law, without leaving the Judge a power to do what he knows he ought, is often the cause of doing great injustice. Certain * men were condemned to die for a murder committed. Their sentence, if not pronounced, was at least determined and concluded on. The Judges, just in the nick, are informed by the officers of an inferior court hard by, that they have some men in custody who have directly confessed the said murder, and make an indubitable discovery of all the particulars of the fact. It was then, notwithstanding, put to the question, whether or no they ought to suspend the execution of the sentence already passed upon the first accused. They gravely consider the novelty of the example, and the consequences of reversing judgments; that the sentence of death was legally passed, and the Judges fairly acquit of repentance. To conclude: These poor devils were sacrificed to the forms of law and Justice. But the persons hereafter named were lovers of the thing, not the name, and acted accordingly.

Juvenalis, a widow, made complaint to King Theodorick, that his Judges had spun out a suit of her's three years, that might have been determined

* Mont. Ess. Eng. vol. 3. p. 476.

terminated in three days. The King hearing who the Judges were, sent to them to put an end to the widow's cause before them, which they did in two days, to her own content. The King commanded them to appear before him ; and they, vainly thinking it was to commend their expedition and justice, attended his Majesty full of joy. The King demanded, ' Why they kept that cause three years ' in court, that they had despatched in two ' days?' They answered, ' Your Majesty's recommendation obliged us to finish it.' ' How?' ' (replied the King), when I made you Judges, ' did I not consign all pleas and proceedings to ' you, and particularly those of widows? You ' deserve death for your unnecessary delays ;' and at the same instant commanded them to be beheaded. No doubt, if they had not misapprehended the King's intention in sending for them, they would have said, ' That the forms ' of law and justice required such dilatory proceedings.'—Caus. H. c. tom. 1, l. 3. p. 90.

In the reign of King James I. the Lord Sanquer, a nobleman of Scotland, having, to satisfy a private revenge, hired Robert Carlisle to kill John Turner, a fencing-master, in hopes his quality and country would bear him out in that reign at least ; but the King would take no notice of either, nor suffer nobility to be a cloak

for murder; and therefore he having been arraigned, convicted, and condemned, by the name of John Chreighton, Esq; notwithstanding many of his friends and countrymen petitioned the King to pardon him, he was executed before the gates of Westminster-Hall, where he died very penitent.—Bak. Chron. p. 599.

King Henry II. of France having ordered an Italian lackey to be put in prison, without assigning any cause for his commitment, the Judges, having first given their opinions to the King, set him at liberty. The King again commanded he should be put to death, having, as he said, taken him in committing a notorious crime that he would not have to be known abroad; but the Judges refused to pass sentence upon him, and, instead of it, set the prisoner again at liberty; and, though it be true that the King's agents took him afterwards, and drowned him in the river Seine, to avoid any popular commotion; yet the Judges would not condemn a person where there was no proof of his being guilty.—Camerar. Oper. Subscisc. cent. i. c. 100. p. 472.

Herkenbald, a man of great renown, especially for his impartial administration of justice, being under an indisposition that detained him in his bed, and hearing a stir in the next room to him, and a woman crying out for help, he asked

asked his servants what occasioned it? but all of them denied any knowledge of it. At length, severely threatening one of his pages, that he would cause his eyes to be pulled out of his head if he refused to tell him the truth, the page answered, ‘ My Lord, your nephew ravished a
‘ maid there, and she, to save herself, made the
‘ noise you heard.’ The fact being taken into examination, and sufficiently and clearly proved, Herkenbald condemned his dear nephew to be hanged. But the Seneschal who was to see the sentence executed appearing to be very zealous in the discharge of that office, instead of doing his duty, gave the young Lord notice of what had passed, and wished him to abscond or fly, and some hours after came to the sick person, and told him his commands had been obeyed. About five days after, the young gentleman, thinking his uncle had forgot what was passed, came and peeped in at his chamber-door. The uncle espied him, and having with fair words called him within his reach, he twisted his left hand in his hair, and with his right hand gave him such a deadly wound in his throat with a knife, that he immediately fell down dead by his uncle’s bed-side. So great was this nobleman’s zeal for justice, that he would not spare so near a relation.—Camer. Oper. Subscif. p. 468.

Acin-

Acindinus, Prefect of Antioch, under the reign of the Emperor Constantinus, had a man in his custody for the payment of a pound weight in gold into the Exchequer, whom he menaced with death, if he did not make prompt payment at the day prefixed, which drew very near. The man had a very handsome woman to his wife, to whom a rich carle in the city sent word, that, if she would lie with him but one night, he would pay her the gold Acindinus demanded. She acquainted her husband with the propofal, who, to fave his life, consented to be made a cuckold ; of which she gave the rich man notice, and he observed the affignation ; but having fatisfied his luft, at his departure, inftead of a pound of gold, gave her only a pound of earth fealed up in a bag. The poor woman, enraged at her difhonour, and the additional cheat, complained to the Prefect, telling him the whole ftory ; who being very fenfible that his threatening her husband with death had forced her to thefe extremities, he pronounced this fentence : ‘ The pound of gold fhall be
‘ paid out of the goods of Acindinus ; the pri-
‘ foner fhall be fet at liberty ; and the woman
‘ fhall be inftantly put into poffeffion of that
‘ land, from whence ſhe received the earth in-
‘ ſtead of gold.’—Lonic. Theatr. p. 473.

Man-

Mandane, in Xenophon, asking her son Cyrus how he would do to learn justice, and the other virtues, among the Medes, having left all his tutors behind him in Persia? answered, That he learned those things long since; for his master had often made him a judge of the differences among his schoolfellows, and once whipped him for giving a wrong judgment. Thus it was: A great boy in the school having a little short coat, by force took a longer and a wider from a little boy that was not so tall and thick as he was, and gave him his own in exchange, that better fitted him; whereupon, I being appointed judge of the controversy, gave sentence that I thought it most proper that both of them should keep the coats they had because they better fitted their bodies than their own: Upon which my master told me I had done ill, in that I had only considered the fitness and decency of the garments, without the justice of the cause, ‘which required that none should ‘have any thing forcibly taken from him that ‘was his own.’ Besides, if the fitness had only been considered, the owner of the great coat ought to have had some allowance upon the change.—Mont. Ess. Engl. Vol. 2. p. 168.

Chabot, Admiral to Francis I. King of France, was nobly descended, had done great service for his country, and was highly in fa-

vour with his Prince ; but that decaying in time, and the King having charged him with misdemeanors of a long standing ; the Admiral, presuming upon the good service he had done the King in Piedmont, and in the defence of Marseilles against the Emperor, gave the King some indecent language, ‘ and dared ‘ him to try him by law for all the offences he ‘ objected against him.’ Hereupon the King issued out a commission to Chancellor Poyet, as President, and to the other Judges therein named, to bring the Admiral to a trial for his life, upon an information and indictment preferred against him by the King’s Advocate. The Chancellor was a man of unlimited ambition, and as large a conscience, and hoping to please the King in these proceedings against the Admiral, inveigled some of the Judges, by artifice and cunning, others by threatenings, and the rest by fair promises ; and, though nothing could be proved against the Admiral that merited the King’s displeasure, yet the Chancellor subscribed, and, by the arts above mentioned, procured others to subscribe to the confiscation of his estate, the forfeiture of his offices and his liberty, though he could not prevail with them to the taking away his life. But the King, abhorring tricks and falsehood in so great a magistrate ; and though, to any that should complain of hardships put upon the Admiral, it might

might be answered, ‘ That he was tried, as he
‘ desired, by the law and customs of his coun-
‘ try, and by the Judges of Parliament,’ yet I
say, the King made all his passions give way
to his justice, and restored the Admiral to his
honour, his estate, his offices, and his liberty,
and caused his wicked Chancellor Poyet, who
had procured all these calamities to the Admi-
ral by clandestine methods, under the colour of
law and justice, to be indicted, arraigned, de-
graded, and condemned, as an example and
terror to others.—Raleigh’s Hist. of the World,
l. 5. c. 3. p. 471.

Leo Armenus, the Emperor, received a com-
plaint from a very inconsiderable person, that a
Senator had violated the chastity of his wife,
and that he had several times complained of
this injury to the Prefect, but could have no
redress of his grievance; whereupon the Empe-
ror ordered that all the persons concerned
should appear before him, and finding the mat-
ter was true as the man had reported it, he
turned the Prefect out of his office for neglect-
in his duty, and caused the Senator to be put
to death.—Lips. Monit. l. 2. c. 1. p. 250.

Charles the Bold, Duke of Burgundy, had
made one of his special favourites governour of
a town in Zealand, who falling in love with a
woman of that town, who was both beautiful
and virtuous, and attempting several ways, but

unsuccessfully, to gratify his unchaste desires, at length commits her husband to prison, upon a feigned accusation of treason, in hopes, by that severity, to accomplish his ends. The woman was a great lover of her husband, and therefore went to the Governour to beg his liberty, who thus accosted her : ‘ Art thou come, my dear, ‘ to entreat me? you must needs be ignorant of ‘ the empire you have over me ; grant me mutual love, and I will restore you your husband ; ‘ for we are both under confinement. He is ‘ my prisoner, and I am your’s ; and it is in ‘ your power only to set us both at liberty ; ‘ which, if you refuse, and resolve not to gratify my passion, I must die, and your husband ‘ shall bear me company, for I will not perish ‘ alone.’ But, seeing none of these arguments could prevail upon her, he threw her upon the bed, and violated her chastity. Not contented with this villainy, he caused her husband’s head to be cut off in prison, and that, with his body, to be put into a coffin ready for burial. This done, he sent for the woman, saying, ‘ Do you ‘ look for your husband, he is in the prison ; go ‘ and take him along with you.’ The woman, not expecting such a vile piece of barbarity, went to the prison, was astonished at such a rueful sight ; and, after having lamented over the bleeding corps of her husband, went and made her complaint to the Duke, who
being

being angry that such abominable wickednesses should be committed under his government, sent for the offender ; and, when he came, said, ‘ Do you know this woman ?’ The Governour turned pale, and was ready to sink. ‘ Do you also (said the Duke) know the complaints she has made against you ? They are very ill ones, and such as I would not for all the world should prove true.’ He trembles, stammers in his speech, and being often taken tripping, at last confessed the whole fact, falls at the Duke’s feet to beg his pardon ; and said, to make the woman amends, he would marry her. The Duke, seeming to comply with this proposition, grew somewhat milder, saying, ‘ Woman, since things are come to this pass, what do you say to it ? Are you willing to take this man for your husband ?’ She at first refused him ; but fearing the Duke’s displeasure who propounded it, at length complied. The Duke causes the marriage to be solemnized immediately ; which being done, ‘ You, Mr Bridegroom, (says the Duke), must now grant me this, that, if you die before her without issue, that then this your wife shall have your whole estate.’ The Governour willingly consented ; and it passed into an act at law, under the hand of a public notary and witnesses. Then the Duke turned to the woman, saying, ‘ Is there enough done

‘ for your satisfaction ?’ ‘ There is,’ (said the woman. ‘ But there is not for mine,’ said the Duke. Then sending the woman away, commanded the Governour should be led away to the same prison in which the husband lay murdered, there to have his head cut off, and to be put into a coffin as the other was; which being done, he sent the woman, ignorant of what had passed, to the prison; who beholding a second misfortune, fell sick, and died soon after; having only this advantage by her second marriage, that she was enabled to leave a good estate among the children of her first husband. —Lips. Monit. l. 2. c. 9. p. 240.

By a court-trick, or a state-plot, one Sir Thomas Cooke, some time Lord Mayor of London, being very rich, was accused of high treason, under the reign of Edward IV. for lending money to Queen Margaret; and the King so far concerned himself in the contrivance, as to let Sir Edward Markham know, that, if the law was too short to make him a traitor, he, as Lord Chief Justice of England, upon his trial, must stretch it till it would reach his purpose. The confession of one Hawkins, who was racked in the Tower, was the only proof against Sir Thomas Cooke, who pleaded in his own defence, that it was true that Hawkins did desire the loan of a thousand marks upon sufficient security;

rity; but he, understanding who the money was for, utterly refused to lend any. The Judge directing the Jury, told them the proof did not amount to treason, and intimated to them, that they should be tender where life was concerned, and exercise good conscience; and the jury found it accordingly. This action disoblighed the Court; and Sir Edward was put out of his place of Lord Chief Justice; upon which he retired to a private life, with this satisfaction, that, though the King could make him no Judge, it was not in his power to make him no upright Judge.—Fuller's Hol. Stat. l. 4. c. 8. p. 263.

A gentleman sent a buck to Judge Hales in his circuit, that was to have a cause tried before him that assize; the cause being called, and the Judge taking notice of the name, asked if it was not the same person that had presented him with a buck? and finding it to be the same, the Judge told him, ‘ He could not suffer the trial to go on till he had paid him for his buck.’ To which the gentleman answered, ‘ That he never sold his venison, and that he had done no more to him but what he had always done to every judge that came that circuit;’ which was confirmed by several gentlemen on the bench. But all this would not prevail upon the Judge; nor would he suffer the trial to proceed

proceed till he had paid for the venison; whereupon the gentleman withdrew the record, saying, ‘ He would not try his cause before a Judge that suspected him to be guilty of bribery by a customary civility.’ Various opinions have been given of this action; and to farther debate I leave it.—Dr Burnet in his Life.

A German gentleman, at his return from London into his own country, meeting with an English gentleman in his travels, took occasion to tell him, how, having lost his dog in that city, and by accident espying him some days after, he took him up in his arms, but was interrupted in the possession of him by a life-guard man, who being assisted by his comrades, fell upon the stranger, and seized his dog, affirming it to be his own; but the people, seeing such violence offered to a single man, and pitying the poor foreigner, who, for want of English, could not plead his own cause, one of the croud, who was a blacksmith, perceiving that the quarrel arose about the ownership of the dog, presently undertook to decide it; and, setting the foreigner and the life-guard man at a good distance from each other, placed the dog in the midst, and made signs to both of them to call him, who presently run to the foreigner, and was awarded to him by the blacksmith,

smith, and the whole croud. From whence the German took the opportunity to tell the Englishman that he thought the common people of England were the justest people in the world.—
Claims of the People of Engl. p. 14.

CHAP.

C H A P. XXI.

Italy, its Character, as Antient and Modern.

ITALY is a pleasant country, in which is such a harmonious consent of all creatures, that the elements can afford, and those in such perfection, that as Pliny saith, ‘*Quicquid est quo carere vita non debeat nusquam est praestantius,*’—‘Whatsoever is, that life ought not to want, is no where more excelling;’ insomuch that the Emperor Constantine Paleologus says, ‘That if he did not know, by the affirmation of holy men, that Paradise was eastward, it could be found no where else but in the most sweet Amaenities of Pauda;’ whence sprung the proverb, ‘*Bologna la grassa, Padovi la passa.*’ Its soil is very fruitful in the production of corn and cattle, and in travelling through Apulia the sense of smelling is so delighted, that you would think you passed through the Elysian fields. If as Pliny reports there are fourscore several sorts of wines, one half of them may be appropriated to Italy :
Who

Who hath not heard of the Greek wine that grows by Naples, with the Seten, the Caecuban, the Falernian, the Albanian, the Surrentin, the Massican, the Statan, the Caleni, Fundani and Veliternian wines ; with the Rhetican, which grows near Verona, and is of a royal taste ; the Ligustick and Tabian wine, and lastly the wine about Monte Fiascone, called Lachrimae Christi, the tears of Christ, which a German tasting of, fetched a deep sigh, saying, ‘ O Domine quare non lachrimâtti in nostris terris ? ’ — ‘ O Lord, why didst not thou shed some tears in our country ? ’ Nor does Italy want her mines of quicksilver, allum, salt, alabaster, marble, or some of gold and silver ; she hath store of coral and porphyrie, ophits, agats and chalcedeny ; she hath the hard azure and the lazule stones, the grain for purple dies, with innumerable other rich commodities. For the lustre and number of nobility, there is not such a concourse upon the earth of Princes, Dukes, Marquisses, and Counts. Who hath so many stately cities ? as Rome the holy and magnificent ; Venice wise, rich, and lordly ; Naples gentle and odoriferous ; Florence beautiful, a city as Charles the Emperor said, to be seen only upon holy days ; Milan the spacious ; Bolonia the fat ; Ferrara the civil ; Padua the strong ; Bergamo the subtile ; Genoa the proud ;
Verona

Verona the worthy ; Brescia the fortified ; Mantoua the glorious ; Rimini the good ; Siena the studious ; Luca the industrious ; Turli the wanton ; Ravenna the mild ; Capoua the amorous ; Urbin the loyal, &c. with divers renowned cities more, that have their peculiar epithets.—Howell's *Germ. Hist. Diet.* p. 21.

The ingeny and inventive brain of the Italian is known through all Europe ; in artists she excels, and for learned men in all other speculative, theoretical, and practical knowledge. It is true, the lamps of learning were almost extinguished by the irruption of many barbarous nations into Italy, and it seemed to be overwhelmed with ignorance ; but Urban IV. recalled the muses from banishment, and Leo X. seemed to be born on purpose for the reparation of letters, and advancement of learned men. Not to mention the famous warriors among the old Romans, Italy has still many brave officers and soldiers, and was never overreached in a treaty for want of politicians in resolution or reservedness ; as for example, when King Charles VIII. of France came into Italy, he advanced as far as Florence, where entering into a treaty with the Duke, he employed four commissioners to the Emperor's camp, whereof Caponi was one, who hearing the propositions made by the King's secretary,

and finding them very high, snatched them from him and tore them to pieces, saying, Frenchmen, ‘ If you propose such high things, ‘ go and sound your trumpets, and Florence ‘ shall ring her bells.’ Which brave resolution so startled the French, that they came to lower terms. Italy is also celebrated for true friendship, charity, and wealth. There is a proverb in Italy, ‘ Al Papa non mancano mai donari, ‘ quando non manca la mano et la penna.’— ‘ The Pope can never want money as long as ‘ he hath fingers to write.’ Inasmuch that when a league was struck between Pius V. Philip II. and the Venetians; whereas the Spaniard was to bear half the charge, the Venetians two thirds of the other half, and the Pope the sixth part of a third, the Venetian Ambassador took him up somewhat short, telling him, ‘ That his Holiness’s quill might command all ‘ the wealth of Europe.’ He is also as potent in men; for in Paul IV’s time, there were one hundred and thirty archbishoprics, and a thousand and seventeen bishoprics, that the Pope had the confirmation of, besides those of the East and West Indies. Monasteries and religious claustral houses there were above an hundred forty and four thousand, and two hundred fourscore and eight thousand parishes, which the Pope had influence upon. So that
when

when there was an overture of a league between the Emperor Charles and the French King, for a conjunction against the Turk, there was a proposition made, that every monastery should contribute six crowns a year, and every parish fifty-two crowns towards the support of the war, which would have amounted to near upon sixteen millions *per annum*. And for men, if there had been ten culled out of every monastery, it would have made an army of fourteen hundred and forty thousand men, whose zeal to the cause, being votaries in religion, and holding the Pope to be an earthly God, and that those that lost their lives in any expedition warranted by his crusada, made the shortest cut to a greater degree of beatitude in heaven, would venture their souls as well as bodies for him. Such an army as this the Pope can raise, which no potentate in Europe ever could or can do; who out of a conceit of a holiness they ascribe to his function and power of his commission, would run through fire and water to do him service.

Nor is the Pope thus potent among the ecclesiastics only for spiritual revenues and perquisites, but he is also a great temporal Prince. Witness the dutchies of Ferrara and Bologna, each whereof singly, is able to support a secular Sovereign Prince, besides other signories he is
possessed

possessed of. Wherefore it was well expressed by the Poet, speaking of the Pope :

*Ense potens Gemino, Cujus vestigia adorat
Caesar, et Aurato fulgentes murice Reges.*

This glorious character was given of Italy in days of yore ; but now we may say, how is she fallen from heaven, and what large abatements are to be made from what she was to what she is ? Formerly Italy was called the eye of the world, and Rome the apple of that eye, but now she is seized with such a blind superstition, delirium, and dotage, that neither of them can remember what once they were. Most of her cities have forgot their primitive names, her vital spirits, virtue, and valour, are dwindled into a formal and foolish bigotry, and from her gigantic bulk is shrunk into a pigmy's skin. The common tenet that Italy in goodness and riches excels all other regions, Boterus her own child refutes as a mere fable, and accuses them of imprudence and want of judgment that thinks so. Two thirds of Italy have no navigable rivers, and the fourth part is a sterile rough hewn umbratical country. Liguria was damned by nature herself to perpetual sterility ; and the plains of Verona bear but a sorry report for the wildness of the soil, and a vast number of great stones that are in them.

In Alagnia there is a canker worm that corrodes the vines, strangely grow with the grape, and at last take wing and fly away. There are swarms of little stars that much annoy the crop of corn and wine, against which there is no defence they are so numerous. What ill aired fens are in many places, which makes them so thin of inhabitants? How many places are there in Italy, where strangers are warned not to go in regard of the illness of the air? as Piombino, Grossetto, Sinigallia, Arimino, Cervia, Pefaro. Pestilential fevers are frequent in Venice and Ancona, and Tertians in Ferrara; nor is the meridian of Rome free from them; for upon the maritime coasts from Port Hercules to Taracina, which is a hundred and fifty miles extent, there are hardly eight thousand inhabitants in the whole. The Voliternian wines are good for nothing unless they be boiled; nor can those of Viterbo last any considerable time till they are so used; and in truth, ‘generally the Italian wines are so fading and apt to prick, that they will scarce keep an year to an end;’ which made Scaliger utter this better jest upon Rome, ‘*Urbem illam esse novem acetum pessimum veteris vini optimi,*’—‘That she is the worst new vinegar of the best old wines.’ Besides there are no places that might be rendered more fruitful if the people were more industrious,

trious. No clime is so subject to vicissitude of tempests as Italy: The Appenine hills keeps her snow longer than the Abnoba, the mother of the Danube. How are travellers tormented with chinchas, a little stinking vermin that haunts their lodgings in the night. It is true, that about Padova are fertile fields, but the tillers of them are half devils, and as humour-some as any part of France. There is a principle, ‘*Omnes Insulanos esse malos, pessimos autem esse Siculos;*’—‘That all Islanders are bad, and the Sicilians the worst of all;’ it is truer now than ever it was. King Alphonso said of the Calabrians, that ‘*nihil habebant praeter figuram,*’—‘they had nothing of men but the shape.’

Campania and the kingdom of Naples are indeed luxurious countries and very populous, but such is the improbity of the people, that the rest of the Italians have a proverb, ‘*Napoli è un paradiso, ma habitato diabolici,*’—‘Naples is a paradise inhabited by devils.’ The Genoueze are as bad as the Neapolitans; and are characterized by as ill an Italian proverb, ‘*Genova è mare senza pesce, monte senza legno, huomini senza fide, é donne senza vergogna.*’—‘Genova is a sea without fish, mountains without wood, men without honesty, and women without shame.’ To shew their particular vices, were to offer violence to modest

deft ears, and therefore while I am among the proverbs, its fufficient to fay, that fome of their fins are fo infecting, ‘ That if a Dutchman is ‘ tainted with them, they transform him into a ‘ devil.’—‘ Tudeſco Italianato é un diavolo incarnato.’ I confeſs Italy abounds with nobles, but what kinds of ones are they? ‘ I Marchefi ‘ di Ceva, i Conti di Piacenza, i Cavaglieri di ‘ Bologni,’—‘ the Marquiſſes of Ceva, the Earls ‘ of Piacenza, and the Knights of Bologna’ are poor to a proverb. How they reward men of parts and learning, you may ſee in Philippus, the learnedeſt man of his time, yet they were forced to ſell his books to bury him in Bologna; and who could have imagined, that Æneas Silvius or Pope Pius II. who was obliged to the muſes for all his fortunes, being congratulated by ſeveral pieces of poetry, when he came to be Pope, inttead of a reward, would diſmiſs the poets with this diſtich.

*Pronumeris numeros a me Sperate Poetae,
Carminaq. eſt animus reddere, non Emere.*

‘ O poets you may expect numbers for numbers, but nothing elſe; for I uſe to return but ‘ not buy verſes.’ The Pope’s power hath been very great in depoſing kings, and diſpoſing kingdoms according to his own pleaſure; but now
is

is slighted and neglected. Touching the right to the crown of Portugal, Philip II. would not stand to the decision of the Pope after the death of Henry. The Venetians gave a shrewd wound to the papal power, through the sides of Paul V. when he threatened them with spiritual arms, in saying, ‘ That if he took too much upon him, they would return to the Greek church from whence they came.’ The German also decreed and divulged it for an everlasting sanction, ‘ That the Caesarian Majesty is derived from the power of election, and not from any sanctimony, consent, or confirmation of Pontifical authority,’ and whosoever should pronounce otherwise, they declared him to be criminal of high treason, a professed enemy to the imperial commonwealth, and liable to capital punishment. The French King does what he pleases in church affairs in his own dominions, and the Galican has there almost devoured the Roman church.

C H A P. XXII.

Of Lawgivers, Laws, and Lawyers in several Nations.

THERE is such an absolute necessity for men to live under laws, that God had no sooner created man, but he gave him a law of pure obedience; and the first temptation that the Devil offered to human nature was the breach of that law; for he knew it was only humility and submission that could make him good and happy. The knowledge of man's duty is not to be left to every man's own judgment; he must be prescribed to, and not left to his own discretion; for otherwise, according to the imbecillity and infinite variety of men's reasons and opinions, they would forge themselves such duties that would enjoin them to eat one another; for without laws we should live like savage beasts. Socrates refused to preserve his life by a disobedience to the magistrate, though a very wicked and unjust one; for it is the general law of all laws, that every one observe those of the place wherein he lives.

*The country's custom to observe
Is decent, and does praise deserve.*

Besides, it is a very great doubt whether so manifest a benefit and advantage can accrue from the alteration of a law or custom received, let it be what it will, as there is danger and inconvenience in doing it ; forasmuch as government is a structure composed of several parts and members joined and united together with so strict affinity and union, that it is almost impossible to stir so much as one brick or stone, but the whole body will settle, and be sensible of it. The Thurian legislators enacted, that, whosoever should go about either to abolish old laws, or establish new ones, should present himself to the people with a halter about his neck, that, if the innovation he would introduce should not merit their approbation, he should immediately be hanged. But this is not to be carried to extremity ; for Plutarch commends Philopaemen, that, being born to command, he knew how to do it, not only according to the laws, but also to over-rule even the laws themselves when the public necessity required it.

Lycurgus was the famous lawgiver to the Lacedemonians, who when, by his Institutes, he had settled Sparta under such a form of a commonwealth

monwealth as he had long endeavoured at, he told them he would go and consult the Oracle whether they were adapted to their benefit; and, in the mean time, exacted an oath from the Spartans, that they should neither add, diminish, or change any of those laws till he returned from Delphos. Apollo approved his institution as beneficial to the public, of which he gave notice to the King, Senate, and people of Sparta; and, when he had so done, put himself into a voluntary banishment, from which he would never return, that the Spartans might not be freed from the oath he had given them: Nay, which is more, when he died in Crete, he ordered his corps to be consumed with fire, and the ashes to be thrown into the sea, that the Spartans might have no pretence, upon collecting any of his remaining dust, and carrying it to Sparta, to make innovations or alterations in that republic.—Plutarch in *Lycurg.* p. 17.

Solon was the composer of a body of laws for the Athenians; and, when Anacharsis scoffed at his attempt to curb the extravagant citizens with well digested words, without a coercive power, Solon answered, that all men would submit to laws that brought manifest advantage to the observers, and palpable detriment to the infringers of them; and such are the laws, said he,

he, that I have given the Athenians.—Plut. in Solon. p. 81.

Draco was Solon's predecessor at Athens in the same quality ; but his laws being too severe in punishing smaller crimes, even idleness with death, they were abrogated by Solon ; and the stealing of an apple, or a bunch of herbs, were punished proportionably ; in which Draco, making no distinction between petty larceny and murder or sacrilege, ' his laws were said to be ' written not with ink, but blood.'—Ibid. p. 87.

Zamolxis was a native and lawgiver of Thrace, who, having studied and profited under the discipline of Pythagoras, at his return into his own country prescribed the Thracians a volume of beneficial laws, and enforced the observance of them from an endless happiness that would attend their obedience in another world after death ; and, having often pressed this duty upon them, he absented himself ; and this notion having led them into an opinion that he was something more than human, they worshipped him as a Deity.—Heyl. Cosmog. p. 268.

Diocles was the unfortunate lawgiver of the Syracusans, who, having made a law that no man should come armed into the public assembly of the people, he, through inadvertency, chanced to break that law himself ; which one observing, and saying he has broken a law he made

made himself, Diocles, turning to his accuser, said with a loud voice, ‘No, the law shall have its sanction;’ and, drawing his sword, killed himself.—Diod. Sic. Biblioth. l. 13. p. 336.

Zaleucus, lawgiver of the Locrians, made a law that adultery should be punished with the loss of both the offender’s eyes; and it fell out so unhappily, that his own son was the first that committed that crime; and, that he might at once express the tenderness of a father, and the uprightness of a judge, he caused one of his son’s eyes to be put out, and one of his own. The rest of his remarkable laws are already inserted under another head.—Heyl. Cosm. p. 76.

Pharamond, first King of the French, was the promulgator of that law called Salique Law, which excludes women from succeeding to the crown of that kingdom. There are various opinions about the derivation of the word Salique; some say it is taken from the words Sialiqua, so often used in it; others, because it was proposed by the priests, called Salii; or, that it was made in the fields which take their name from the river Sala; but are all very uncertain. Hailan, one of the best French writers, says, the name was a stranger in France till the reign of Philip the Long, in the year 1515; others, with no less assurance, affirm it was made by Charlemain after the conquest of Germany, comprehended

comprehended under the head of Allodes or Freeholds, Article 6. and only intended against certain leud women living about the river Sala in Misnia, in these words : ‘ De terrâ vero Salica nulla portio haereditatis mulieri veniat, sed ad virilem sexum tota terrae haereditas perveniat ;’—‘ It is ordained, that no part of the Salique land shall descend or remain to females, but that the males shall always enjoy the inheritance.’ The Germans, and with great appearance of truth, say it was made on the other side the Rhine.—Duke D’Avila. *Civil Wars*, l. 1. p. 6.

King Richard I. of England, as Sovereign Lord of the Seas, soon after his return from the wars in Palestine, and his confinement in Germany, being in the island of Olleron, an adjunct to his dutchy of Aquitaine, did there compose and establish those maritime laws which have continued in force, with a general conformity to their sanction, for the space of five hundred years, and are called the Laws of Olleron.—Heyl. *Cosm.* p. 230.

Pittacus had a great share in the government of the Mitylenians, and was their lawgiver ; but, as soon as he had settled affairs among them in such a method as tended to their future well-being, to show he was not ambitious of presiding in that quality, voluntarily resigned his

his authority, and retired to a private life. Among others, he made a law against drunkenness, prescribing a two-fold punishment for that sin, one for wasting the wine, and another for being drunk; and this he did because the island abounded with wines, and, if sold, brought great profit to the inhabitants.

Numa Pompilius was the first lawgiver among the ancient Romans; and, to procure a greater veneration to himself and the laws he established, gave out that he conversed with the Goddess *Ægeria*. He divided the year into twelve kalender months. He founded the order of the Vestal Virgins, and prescribed rules for their demeanour. He saw the Romans were too much inclined to war and bloodshed, and therefore endeavoured to soften their savage natures, by putting them upon the exercise of religion and devotion, and making them in love with peace, and the pleasure, as well as advantage of tilling, and well managing their gardens, orchards, and fields, that they might subsist by their own good husbandry, without robbing or oppressing their neighbours.—*Plut. in Vita Numae*, p. 70.

Minos first settled the Cretans under that form of government which is now called a Commonwealth, which Homer says was the first of that kind in the world. He was so intent upon making

making laws for the better government of the Cretans, that he abandoned himself from society, retired to a solitary cave, wherein he spent nine years in composing a body of laws for the use of that people.—Diod. Sic. l. 2. p. 74.

Ægidius Fontana, after Attila King of the Huns had ravaged Italy, retired with several Patrician families near to the place where the city of Venice is now situated; and the number of considerable persons daily increasing, he prescribed those laws for their government, which, from their original author, are still called the *Ægidian Laws*.—Zuin. Theat. vol. 6. l. 1. p. 1566.

Tuifco, by general consent of ancient writers, is said to be the son of Noah, father and first Monarch of the Germans and Samatians. He composed laws for their orderly living, in verse, and caused them to be taught to, and sung by all the people, that none might pretend to be ignorant of those laws by which they were to regulate their conversation.—Ibid. p. 1567.

Donvallo Molonicus was an ancient and excellent King of the Britains, who employed his whole reign for the good of his country, which the sloth and carelessness of his predecessors had suffered to degenerate into a sordid kind of idleness and brutality. He restored the use and exercise of arms, that was almost quite decayed;

ed; and this by establishing new laws, which, from him, are called Molmician Laws. He was the first Sovereign Prince that wore a crown of gold. He endowed churches with the privilege of being sanctuaries, and severely punished thieves and robbers. He had great regard to tillage; and, that the great number of cattle might not convert the ground to pasture, and make a scarcity of bread, he ordered how much land should be ploughed in every country; and, by a strict prohibition, ordained, that no landlord or creditor should seize upon any cattle that were employed in tillage, if the tenant or debtor had any other goods to make satisfaction.—Polyd. Virg. l. 1. Selden. Jan. Anglor. p. 4.

Congius, or as some, though erroneously, call him Cingius Chan, was originally a blacksmith; but his merits advancing him to the highest degree in the state, he became lawgiver to the Tartars or Scythians, whose edicts were couched under these heads; that they should avoid all kind of luxurious eating, and take what came next to hand; that they should love one another, and prefer the public good before their private advantages; that they should do nothing without preconsideration, possess no lands, marry as many wives as they could keep to stock their country with children, and preserve

truth in their words, justice in their actions, and not circumvent their neighbours.—Zuin. Theat. vol. 6. l. 1. p. 1568.

The Norwegians were formerly a wild and barbarous sort of people, without settled habitations, and were mere strangers to laws, religion, magistracy, or ministry, till Olaus or Olac became King of Norway, in the eleventh century, who gave them laws, and caused them to be instructed in the principles of religion; whose laws are still in force, though he was barbarously murdered by one of his own subjects, at the instigation of Canutus King of England and Denmark.—Ibid. p. 1567.

Euricus, who was King of the Goths in Spain, was the first that gave laws to his own subjects that possessed a large territory in that country, which, it seems, were so commodious to that clime, that they were in succession of time augmented by King Leovigildus, who succeeded his brother Leuvia or Liuba in the throne of the Spanish Goths in the year 568.—Ibid. p. 1566.

But, of all the legislators and the laws promulgated in the world, I find none that are comparable to those of England; all others are generally swayed to the interest of the reigning prince; but our laws are made by the people that are obliged to obey them, and consequently are the properest judges of what is fit for themselves

themselves to submit to. No taxes or impositions are laid upon the subject, but by the same persons who oblige themselves to pay the impositions, and therefore can best judge of their own abilities to discharge them ; and will not lay the load, but with consideration of their own strength to bear it. Courts, like the horse-leech, are always crying out Give, Give, that they may share in public contributions ; and therefore the wisdom of our legislators have thought fit to keep the purse-strings of the kingdom in their own hands, to moderate excessive demands, and prevent extravagant hoardings at the people's cost, or vain expences of the monarch, or self-interested dependents upon royalty ; which no honest man has reason to grudge them, since they were never known to withhold supplies where the true interest of the nation was concerned in granting them. To these laws the King gives his royal assent, and so all persons are pleased. It is a general maxim, that ill manners are the production of good laws : And common pilferings from the public have obliged our legislators to demand an account how the nation's treasures has been employed ; a right, it is hoped, they never will neglect or part with for the future ; which, if it had been practised more seriously and sooner, would have saved some millions of money in
the

the subjects pockets. See an example of the accounts of one of the little creatures, and small officers of the late reign, and from him take your measures of the great ones.

An Abstract of Edward Whitaker's Disbursements for Law Charges, as Solicitor to the Admiralty, from the 22d of February 169 $\frac{1}{2}$, to the 31st of December 1699, delivered to the Committee of Parliament by Sir Richard Haddock, May 27. 1700. Examined by Henry Johnson *.

	L.	sh.	d.
Fees to counsellors and doctors of the civil law - - -	4876	0	4
Expences in summoning and en- tertaining witnesses, serving sub- poenas, and finding offenders	2995	14	11
Charges at law offices - -	3745	5	10
Rewards to counsellors, clerks, door-keepers, &c. - - -	102	9	1
Other expences, the particulars whereof are not named -	1513	14	2
His own fees for attendance, &c.	1989	2	11
Drawing and copying indictments, articles, instructions, deposi- tions, informations, breviats, cafes, &c. - - -	3740	7	3
Carry over	L. 18962	14	6

	L.	sh.	d.
Brought over	18962	14	6
Horse-hire, coach-hire, and other expences in travelling	566	3	9
Reward for travelling, his own at 20 s. <i>per diem</i> , and his man's at 10 s. <i>per diem</i>	528	8	6
Marshal and prison charges	1611	7	2
Discount of Exchequer bills and tallies	455	13	6
Ditto, Bank L. 400, at $17\frac{1}{2}$ <i>per</i> <i>cent.</i>	30	0	0
Charges of the Admiralty sessions, &c.	42	2	0
Paid to John King for his share of the money recovered from Love- lace	49	15	0
Reward paid to one Jenkins an evidence, by order of the Ad- miralty	34	9	6
Paid for interest of L. 220 bor- rowed to carry on the service	18	5	0
Ditto, L. 1800 respited to be paid in course, from 5th of Nov. 1696 to Aug. 5. 1697, at 6 <i>per</i> <i>cent.</i>	81	0	0
Paid for loss, by 129 malt tickets received by him on payment of arrears for L. 1828 : 14 : 0	576	0	0

Carry over L. 22955 18 11

	L.	sh.	d.
Brought over	22955	18	11
Paid to Captain Thomas Urry by order, for his charges, being wounded and prosecuted for pressing men	92	6	0
For passing the Admiralty's commission, and privy seal, for admitting Col. Warton	89	17	10
Paid to the Treasurer of the Navy, by order, for redemption of the King's Fisher ketch	50	0	0
For judges and jury's dinners at the Admiralty sessions, &c.	90	3	4
To money recovered of Gowen and others, (Admiralty officers) as costs and damages, in a suit brought by Harvy and others in Suffolk	68	0	0
Total	L. 23345	6	1

Besides, from an abstract delivered to the committee, but not yet passed the Navy-Office, it appears that the said Edward Whitaker chargeth the King as debtor with a further sum of about

2199	3	7
Total	L. 25544	9 8

It

It is such fellows as this that abuse the laws, as well as the kingdom, by exactions and oppressions, and that caused some men to say, with Plato, ‘ That lawyers are the pests of the country ;’ and that, when Ferdinand sent colonies to the Indies, he wisely provided, that they should carry no students of the long robe with them, lest suits and controversies should get footing, to enrich the lawyers, who impoverish all they have to do withal : Which, in time, our prudent legislators will think worth their notice, and reduce their fees to a moderate certainty.

The multiplicity of laws is also a grievance to the subject ; for they are so liable to various glosses and interpretations, that a man scarce knows when he is right, and when he is wrong. We have more laws in France, says Montaigne in his Essays *, than are in all the world besides, and more than would be necessary for the government of all the worlds of Epicurus ; *Ut olim flagitiis, sic nunc legibus laboramus* : So that, as formerly we were sick of wickedness, we are now sick of the laws ; and yet we have left so much to the debate and decision of the judges, that there was never so full and uncontrouled a liberty. What have our nation got by suffering lawyers to cull out an hundred thousand cases, but

* Vol. 3. p. 457.

but giving occasion for an hundred thousand new laws to explain them? Who has got by it but the lawyers themselves? for, when our legislators have done their part, we must all be governed by the lawyers opinions of those laws, which too often clash with the intentions of the lawgivers, and by art, and a cloud of words, prevent justice, and add oppression to injury.

*Laws bear the name, but money has the pow'r,
The cause is bad whene'er the client's poor.
The robe's too modest to resist our gold :
So judgment, like our other wares, is sold :
Our suits are travers'd, and so little won,
-That he who conquers is but last undone.*

C H A P.

C H A P. XXIII.

Of Learning, and the respect paid to learned Men.

LEARNING is in truth a very great, and a very considerable quality, and such as despise it sufficiently discover their own want of understanding; but then this learning must not solely terminate in the purchase of words, and acquiring strange languages, but in the knowledge of useful things, such as render a man wiser and better in the service of himself, his friend, and the public; for otherwise, a man that cudgels his brains at school and the university half the days of his life, in search of primitives, derivatives, logical qualities, and airy speculative new nothings, you will find that all he has got is, that Latin, Greek, and Hebrew, have only made him a greater, and a more conceited coxcomb than when he went first from home. He is buried alive in a grave of pedantic education, without hopes of a resurrection to the great ends that mankind was intended for. Learning was never designed for itself, and to be closeted

in the brain, but as a light to guide us to virtue, to know ourselves and the world, and to endow us with a sound judgment. Knowledge is not so absolutely necessary as judgment; for the last may shift without the other, but the other never without this, as the Poet says,

*Learning is nothing worth, if wit
And Understanding be not join'd with it.*

For nothing in this kind renders a man so truly great as when his learning is made a step to the exercise of virtue, nor any thing so reproachable, as men that have arrived to learning, and then ceased to be good.

A curious and rich cabinet, beautified with gold, and adorned with pearls and diamonds, which some time belonged to Darius King of Persia, but, after his defeat, falling into the hands of Alexander the Great, his friends about him shewed many uses that splendid casket might be put to, but none, it seems, hit his opinion, who said, ‘ It should be a case for Homer’s Works, for too much care and cost could not be employed in preserving them.’ He also, when the city of Thebes was to be plundered, gave positive orders that the House of Pindar, the famous poet, nor any of his family

mily or relations should be molested. In memory of his tutor Aristotle, he caused the town where he was born to be rebuilt in a sumptuous manner. And one day seeing a man approach him with joy in his face, as the messenger of glad tidings : ‘ What, (says he), makes thee ‘ have so pleasant an aspect, hast thou brought ‘ me intelligence that Homer is alive again ?’—Lips. Monit. l. 1. c. 8. p. 117. et l. 2. p. 407.

Pomponius, in the Fourth Book of his Institutes, says, that, so great was his desire to learning, that he had always in his memory, to the seventy-eighth year of his age, that sentence which was ascribed to Julian, viz. ‘ Though I ‘ had one foot in the grave, I should still have a ‘ desire to be learning something.’—Zuing. Theatr. vol. 1. l. 1. p. 30.

Where knowledge is joined with a good intention, they seldom fail of a happy success ; but a good understanding, with a bad design, is a monstrous copulation. An ill intention is the bane and poison of human life ; and, when it is followed by knowledge, it is much more mischievous. It is a very unhappy genius that employs itself in doing evil ; but so it always comes to pass, where learning is destitute of a true and solid judgment.—L’Homme de Cour. Max. 16. p. 19.

Socrates

Socrates says, ‘ That knowledge and ignorance are the beginnings of good and evil ;’ and Baltasar Gratian, ‘ That man is born rude and barbarous, and that he is redeemed from the condition of beasts only by good education ; and, the more he is cultivated, the sooner he becomes a man.’ It is with respect to education that Greece had reason to call the rest of the world a barbarous sort of people ; for there is nothing so brutish as ignorance, nor nothing that refines and polishes mankind so much as knowledge. But knowledge of itself is rude if it be without art. It is not enough that the understanding be cleared, but the will must also be regulated, and much more the manner of conversing. There are some men that are naturally polished, both as to conceiving and speaking, or as to the advantages of the body, which is but as the bark to the tree, or of the mind, which are as the fruit. On the contrary, there are others so rustic, that all their actions, and sometimes the richest talents they have, are disfigured by the rusticity of their humours ; but, such is the excellency of learning, if men would employ themselves in it, that the former would be eminent in their stations, and the latter much reformed and amended.—*Ibid.* Max. 68. p. 113.

There

There is no man so despicable but he may be another man's master in something. He that exceeds, finds always somebody that as far excels him as he does others ; and to know how to cull out the best in every one is an useful knowledge. The wise and learned man values all men, because he knows what is good in every one, and what things cost to do them well. When, on the contrary, the ignorant despises all, because he is unable to discern what is good, and therefore always chooses the worst ; but it was otherwise of the learned men that follow.—*Ibid.* Max. 195. p. 232.

What an excellent character does Vives, who was a learned man himself, bestow upon Budæus, in saying, he was one of the acutest wits that ever France produced ; a man of a piercing judgment, extraordinary learning, great assiduity ; and, which is more, all these profound accomplishments were the results of his own industry, without the help of a teacher. His life was but one continued scene of acquiring and communicating knowledge to others. Besides all this, he was much employed in his own private and public affairs at home, and in embassies abroad *. My author concludes all with that distich, which Buchanan, that excellent Scots poet, made of him,

Gallia

* Hakw. Apol. l. 3. c. 6. p. 226.

*Gallia quod Graecia est, quod Graecia barbara
non est,
Utraque Budaeo, debet utrumque suo.*

*That France is turn'd to Greece, that Greece is
not turn'd rude,
Both owe to thee, their dear, great, learned Bude.*

Toftatus, Bishop of Abulum, was so early ripe, that, before he was two and twenty years of age, he was master of all the liberal arts and sciences. Besides his profound knowledge in philosophy, divinity, the canon and civil laws, history, philology, and the mathematics, he was inferior to none in the Greek and Latin tongues. Bellarmin, who was a great judge of men of parts, says of him,

Hic stupor est mundi, qui scibile discutit omne.

*The wonder of the world ; for he
Knows whatsoever known may be.*

He was so laborious a student, that, with Didymus of Alexandria, they say he had a body made of brass. His skill in antiquities is seen in his Book *De Aſſe*, or, *Of Ancient Coins*. Add to which, that he was pious, wise, obliging, modest, and just. He died at Paris in the year

1540, ordering no pomp at his funeral, but that he should be buried by night, without so much as a torch. His encomiums are numerous; and, not only the learned of that time, but those of the present age, admire him. Part of the epitaph engraved on his tomb was,

*Primæ natalis luci, folia omnia adaptans,
Nondum sic fuerit, pagina trina satis.*

The meaning whereof is, that, if three leaves were allowed to every day of his life, even from his nativity, his writings would exceed the number of his days.—Hackw. Apol. p. 277.

Julius Caesar Scaliger, though he was above thirty years of age before he addicted himself to study, yet he was an excellent philosopher, and a famous Greek and Latin poet. Vossius and Lipsius gave him a large encomium, as, ‘The miracle of nature, and the glory of the age he lived in.’ Meibomius says, ‘The sun scarce shined upon a more learned person.’ And that incomparable historian Thuanus adds, ‘That antiquity could not shew his superior, nor his own age his equal.’—Lips. Ep. cent. 2. Ep. 44.

Justus Josephus Scaliger has one of the chiefest places among the learned of this latter age. The learned Casaubon [says, ‘He was able to
‘teach

‘ teach what any man desired to know. There
 ‘ was nothing so abstruse or obscure in any
 ‘ Hebrew, Greek, or Latin author, either an-
 ‘ cient or modern, but what he was able to re-
 ‘ solve.’ The university of Leyden made him
 an honorary professor, where he resided sixteen
 years, and died in 1609. He was an excellent
 critic, chronologer, and linguist ; wrote several
 volumes ; the chiefest of which is justly es-
 teemed, his *Emendatio Temporum*. A Doctor of
 the Sorbon, Julius Caesar Bulengerus, and Pro-
 fessor at Pisa, in Italy, says, in the History of
 his time, ‘ That, for learning and ingenuity,
 ‘ Joseph Scaliger could scarce be paralleled in
 ‘ this or former ages.’—Heinsius Orat. 1. in
 Fun. Jos. Scal. totum.

Roger Bacon, whom the ignorance of that
 age represented as a conjurer, was a famous
 mathematician, a great proficient in all other
 sciences, and no less accomplished in all the
 learned languages. Selden, in his *Syntagma*,
 gives him this character, viz. ‘ Roger Ba-
 ‘ con, a Minorite in Oxford, was an excellent
 ‘ mathematician, and a person of greater and
 ‘ politer learning, than any that age could pro-
 ‘ duce.’—Selden. Synt. c. 1. p. 104.

Pitfaeus gives this character of Richard Pacy
 Dean of St Paul’s, and Latin Secretary to Hen-
 ry VIII. ‘ That he was a man of profound learn-
 ‘ ing,

‘ing, an acute wit, a well poised judgment, a
‘tenacious memory, a fluent tongue, and of
‘considerable skill in Latin, Greek, and He-
‘brew.’—Relig. and Learn. l. 3. c. 10. p. 215.

Vossius says of Hugo Grotius, a native of
Delph in Holland, ‘That he was the most know-
‘ing person of his age, in divine and human
‘occurrences.’ And Meibomius reports him
to be the greatest of men, the light and colu-
men of learning, ‘Of whom nothing so great
‘can be said or writ; but that his virtue or e-
‘rudition hath far exceeded it.’—Ibid. p. 278.

It would be a work of greater bulk than this
Manual would allow of, to name the men of
our own nation, and in our time, that have
been the glory of the age for learning, especi-
ally in divinity, as Archbishop Cranmer, Par-
ker, Ridley, Hooper, Grindall, Andrewes,
Whitgift, Laud, Juxon, Sancroft, Gunning,
Taylor, Tillotson, Stillingfleet, and many others.
From thence, to name the many other learned
men of our nation, famous in philosophy, his-
tory, mathematics, astronomy, geography, na-
vigation, law, and physic, were to write another
volume, and therefore I shall lay it aside for the
present, to tell you that the word *Learning* is
taken in a narrower sense among some mista-
ken Englishmen than among other nations. We
seem to restrain it only to the book; and

whereas, indeed, any artizan whatsoever, if he know the secret and mystery of his trade, may be truly called a learned man, and indeed the usefullest sort of learned men ; for, without them, we might want the necessary accommodations of life, and commerce with other nations, by which islands grow wealthy at home, and formidable abroad ; and such ought to be preferred, with respect to the subsistence of a country, before those Polymathists that stand poring all day in a corner upon a moth-eaten author, and converse only with dead men. The Chineses, who are the next neighbours to the rising sun on this part of the hemisphere, and consequently the acutest, have a wholesome piece of policy, ‘ The son is always of the father’s trade ;’ and it is all the learning he aims at, which makes them admirable artists ; for, besides the dextrousness and propensity of the child, the father is more careful to instruct him in the mystery ; and this general law or custom, keeps their heads from rambling after book learning, and other vocations, which is the extravagant humour of our country. There is not a simpler animal, and a more superfluous member of a state, than a mere scholar, a self-pleasing student, who is,

———*Telluris inutile pondus* *,

The

* Howell’s Fam. Let. part ult. p. 13.

The Goths forbore to destroy the Greek and Italian libraries, that books might still keep them soft, simple, or too cautious in warlike affairs. And therefore old Rome seems to me to have been of much greater value, both for peace and war, than that learned Rome that ruined itself. Add to this, that the excessive number of those which converse only with books are such, that one cannot live for another, according to the dignity of the calling ; a physician cannot live for a physician ; a lawyer, civil or common, cannot live for lawyers ; nor a divine for divines. Moreover, the multitudes that profess these three best employments, especially the last, make them of far less esteem.—*Mont. Ess. Eng.* p. 56.

C H A P.

C H A P. XXIV.

Liberty of the Subject, how to be understood, and the care to preserve it.

PUBLIC good and the liberty of the subject, are two excellent words when they are honestly and peaceably intended. The ancient Romans had liberty in so high an esteem, that they made it one of their Goddeses, dedicated temples in honour of it, and all that endeavoured to oppose it, they punished with interdiction, relegation, deportation, and the like. Liberty is the greatest glory of the people, which all sorts of men are so tenacious of, that they will endeavour to secure it with the hazard of their lives and fortunes. But then great care is to be taken, that we are not abused with words for things; for if liberty is not bounded by the laws of religion, reason, and discretion, it is the greatest makebate in the world, and tends directly to the ruin of every community, by that known rule, ‘That the best things corrupted become the worst.’ Liberty perverted into contention for superiority, is but trepaning
and

and deluding men into real slavery ; catching them with words, decoying them into nets and snares ; and instead of putting men upon considering every thing in its proper place, and one thing with relation to another, according to the weight, reason, and importance of the action, before we proceed to complain ; it indulges intemperate heats and hearsays, transports men into a seditious belluine liberty of saying and doing what they please, and so by thinking to assert their liberties, are taught by seditious men to destroy them ; for there is no such thing in the world as absolute freedom. It is freedom from tyranny, oppression, invasions of common rights, from arbitrary impositions, illegal exactions, and other ill effects of a despotic power, that was contended for in the following examples.

When Maximus, to enlarge his own territories, made war against the city of Aquileia in Italy, the women cut off their hair from their heads, and converted them into bow-strings for the use of the soldiers, to shoot arrows against the invaders of their liberties. The same was also done sometime at Rome, when that city was distressed by the enemy, and in commemoration of the ladies zeal in the service of their country, the senate dedicated a temple to Venus

nus the Bald.—Pezel. Mellific. Hist. Tom. 2. p. 219.

The castle of Messada, wherein were nine thousand men, besides women and children, and stored with provisions for many years, being besieged and hardly pressed by the Romans, and no hopes left of escaping servitude; they resolved to preserve their liberties by a voluntary death; therefore chose out ten men to kill all the rest, who having performed that bloody office, cast lots which of them should kill their surviving fellows. The man designed to that service having dispatched the other nine, set the palace on fire, and then killed himself. None escaped but two women and five children, that hid themselves in a vault, and gave this relation to the Romans at their entering the castle.—Joseph de Bello Judaico. l. 7. c. 28. p. 761.

The Tacchi a people in the remote parts of Asia, having war with the Greeks, and being in danger to be captivated by them, threw themselves desperately from high and steep rocks; and the women followed the example of the men, first throwing down their own children, and then themselves.—Clark's Mir. c. 78. p. 351.

Johannes Basilides that tyrannical and inhuman Duke of Muscovy, studied the art of oppressing and ruining his subjects; and that he might

might excel all others in laying strange impositions upon them, he exacted from his people a tribute of sweat, and a certain number of nightingales to be paid him in the midst of winter, when there was none to be found in the country; but these and other oppressions cost him the revolt of his subjects, and the loss of his dominions and life.—Caus. Hol. Court. Tom. 2. p. 399.

The Clergy, the Barons, and Commons of England, deposed King John five hundred years ago, and elected Louis of France; the grounds of whose proceedings against him were, for regaining those franchises that were notoriously invaded by that arbitrary Prince, and are contained in the Great Charter of England.

King Edward II. tracing the same arbitrary methods, the Barons sent him word, ‘ That unless he put away Peirce Gaveston, ‘ That corrupted his councils and squandered his revenue, and also addicted himself to govern by ‘ the laws of the land, they would with one ‘ consent rise in arms against him as a perjured ‘ person :’ And so they did, and beheaded his minion Gaveston, notwithstanding the King’s earnest solicitation to spare his life.—Truffel’s Hist. p. 206.

King Richard II. being lapsed into the same misfortune of affecting a tyrannical government

ment, a Parliament was called without the King's consent; and though he resigned his Crown to the Duke of Lancaster, yet the Parliament then sitting, being of opinion that this abdication was not sufficient to build upon, because the written resignation might be the effect of fear, and so not voluntary and spontaneous, they proceeded to a formal deposition in the names of all the Commons of England. The articles exhibited against him were twenty-nine in number, of which two were, that he affirmed, 'That all law lay in his own head, and that
'all the lives and estates of his subjects were in
'his hands to be disposed of at his pleasure.'—
Trussel. l. 2. p. 43.

Illegal taxes were one of the pretences that begat the rebellion against King Charles I. and though asserted to be lawful by the majority of the Judges, and was but a mite in comparison with a mountain, of what the complainers when in power laid upon the people themselves, yet it is wonderful to observe, how it infatuated the people into all the perverse actions of folly and madness. Liberty of the subject was the cry in all those bloody wars, and they kept up that noise by artifice till the Parliamentarians had served their purpose in destroying the best of Kings and governments, and enslaving the whole nation under the tyranny of the worst of

their fellow subjects. So great an ascendant had the word liberty upon a misguided people, that they pleased themselves with the name only, and lost the thing itself.

What caused all the misfortunes of King James II. but a persuasion that he had invaded the rights, and infringed the liberties of the people; which we see the people were still so careful to preserve, that, in the midst of their zeal and joy to enthrone his successor King William III. before the Convention would let him possess the crown of England, the Lords and Commons presented him with a remonstrance of the several abuses and incroachments of former reigns upon the liberties and privileges of the people; and, till he had promised to grant all their claims and demands of rights and liberties, and that no declarations, judgments, or proceedings, to the prejudice of the people, should not in any way hereafter be drawn into consequence or example: Which claims of right have since passed into an act of Parliament.

C H A P. XXV.

Of Life, how Overprized by some, and Undervalued by others.

LIFE, like the harmony of the world, is composed of the contrarieties of several notes, sweet and harsh, sharp and flat, sprightly and solemn. It is chequered with variety of circumstances; sometimes it swells with a prosperous fortune, other while it ebbs into the lowest degree of adversity, and seldom admits of constancy and durability. Good and courageous men do only put such a value upon life as is requisite, while weak and timorous souls anticipate its troubles by fearful apprehensions, and so fall under them before they come. Others molest themselves with futurities; and, instead of endeavouring to prevent impending mischief, seem to invite them by expectation. He esteems life at a just rate, that neither fondly loves, nor foolishly hates it; that employs it wholly in doing good; and, from its uncertainty, makes his resolve to live well while he lives, and leaves the
length

length or shortness of the time to the determination of Heaven. Life, at best, is but a walking shadow, a poor player, that frets and struts a short time upon the stage of the world, and then is heard no more; a tale that is told by an idiot, full of noise and fury, and signifies nothing at all; and yet we see the world runs into extremes about it; for some are over desirous of it, while others throw it away upon every trivial occasion; but few employ it to the ends it was designed for.

Dyonisius, the tyrant of Syracuse, from a just apprehension of his infamous life, was so fearful to lose it, that he removed his friends from court, and put himself into the hands of barbarian aliens. He was in such fear of barbers, that he taught his own daughters to shave him; and, when they were grown to maturity, he durst not suffer them to come so near his throat with a razor; and therefore instructed them how to burn off his hair and beard with the white filmes of walnuts. He durst not enter his wife's apartment before the room and bed were narrowly searched. When he diverted himself in playing at ball, he commonly delivered his cloak and sword to a boy he loved and trusted; upon which one of his familiar friends said to him in a jesting manner, ' Now you put
' your

‘ your life into the boy’s hands ;’ at which the boy smiling, and the tyrant observing it, he commanded them both to be killed immediately ; one for instructing him how to kill him, and the other for seeming to consent to it with a smile ; but, notwithstanding all his care and fear, he at length perished by the hands of his subjects.—*Lonic. Theat.* p. 356.

Henry Beaufort, the wealthy Cardinal of Winchester, being struck with a disease that his physicians told him would not terminate but in death, he murmured and complained at his destiny, saying, ‘ What a hard case is this, that death will not be bribed ! Must I die with all my riches ? Will all my money signify nothing ? If the whole kingdom of England would save my life, I am able to procure it by policy, or buy it with money ; and must I die, O unhappy man that I am ?’ It seems this Cardinal was different from the opinion of the ancients, who thought it a happiness to die when there was more ill than good in living, and that, to preserve life to one’s own torment and inconvenience, is contrary to the very rules of nature, as these old laws instruct us *.

*Happy is death, whenever it shall come,
To him to whom to live is troublesome ;*

Whom

* *Baker’s Chron.* p. 270.

*Whom life does persecute with restless spite,
May honourably bid the world good night ;
For infinitely better 'tis to die,
Than to prolong a life of misery.*

C. Mecaenas, the celebrated friend and favourite of Augustus, was so in love with life, and terrified at the apprehensions of death, that he was wont to say, he cared not what he endured so long as he did but live ; of which these verses are to be applied :

*Debilem facito manu,
Debilem pede coxa,
Tuber adstrue gibberum,
Lubricos quate dentes,
Vita dum supereſt bene eſt.*

‘ Let me be lame of my hands and feet, let me have a huge bunch on my back, and all my teeth be ready to drop out of my mouth, it will signify nothing to me so I may but live.’—Zuing. Theat. vol. 1. l. 1. p. 38.

Antigonus, observing that a soldier under his command was a man of such true courage, that he was more ready to engage in any hazardous enterprize than the rest of his comrades, and yet withal taking notice that he was a very sickly infirm man, took special care for his recovery ;

very ; and, having accomplished it, the King observed that he did not, in his future service, push on with such vigour and bravery as formerly ; and, asking him what occasioned it, the soldier told the King, ‘ That he had done himself ‘ that injury in curing him of his dangerous distemper ; for,’ says he, ‘ when I carried a diseased body about with me, I cared not what ‘ became of it ; but now I am in health, and ‘ enjoy the comforts of life, I am willing to pre- ‘ serve it.’—Clark’s *Mir.* c. 79. p. 354.

But others have been as prodigal of their lives as the foregoing examples were covetous of theirs. Lucius Arruntius killed himself to escape future evils. Granius, Silvanus, and Statius Proximus, after having been pardoned by Nero, laid violent hands upon themselves ; either disdaining to live by the favour of so wicked a man, or that some time or other they might be troubled to procure a second pardon, considering the proclivity of his nature to credit accusations against worthy men. Spargatizes, the son of Queen Tomyris, being prisoner of war to Cyrus, made use of the first favour Cyrus showed him, in commanding him to be unbound, to kill himself, having pretended to no other benefit of liberty, but only to take revenge upon himself for the disgrace of being taken. Goges, governour in Bion for King Zerxes,

Zerxes, being besieged by the Athenian arms under the conduct of Cymon, refused the conditions offered, that he might return into Asia with all his wealth, impatient to survive the loss of a place his master had given him to keep ; therefore, having defended the city to the last extremity, nothing being left to eat, he first threw all the gold, and whatsoever else the enemy could make booty of, into the river Strymon ; and, after causing a great pile to be set on fire, and having caused the throats of all the women, children, concubines, and servants, to be cut, he threw their bodies into the fire, and at last leaped into it himself. Sextilla, the wife of Scaurus, and Prexro, the wife of Labro, to encourage their husbands to evade the danger that pressed upon them, wherein they had no other share than mere conjugal affection, voluntarily exposed their own lives to serve them in extreme necessity, for company and example. What they did for their husbands, Cocceius Nerva did for his country, with less utility, though with equal affection. This great lawyer, flourishing in health, riches, reputation, and favour with the Emperor, had no other cause to kill himself, but the sole compassion of the miserable estate of the Roman republic. Nothing can be added to the nicety of the death of the wife of Fulvius, a familiar favourite of
Augustus.

Augustus. Augustus having discovered that he had vented an important secret he had entrusted him withal, one morning that he came to make his court, received him very coldly, and looked frowningly upon him. He returns home full of despair, and sorrowfully told his wife, that, being fallen into this misfortune, he was resolved to kill himself : To which she roundly replied, ‘ It is but reason you should, seeing, ‘ that having so often experimented the incon- ‘ tinency of my tongue, you could not learn, ‘ nor take warning : But let me first kill my- ‘ self ;’ and so, without any more dispute, run herself through the body with a sword ; and her husband followed her example. Philip having forcibly entered Peloponnesus, and some one saying to Damidas, that the Lacedemonians were likely to suffer very much, if they did not in time reconcile themselves to his favour. ‘ Why you pityful fellow (replied he) do you ‘ talk at this rate ? What can they suffer that ‘ do not fear to die ?’ A Lacedemonian boy taken by Antigonus, and sold for a slave, being commanded by his new master to some base employment ; ‘ Thou shalt see,’ says the boy, ‘ whom thou hast bought ; it would be a shame ‘ for me to serve, being so near the reach of li- ‘ berty ;’ and having so said, threw himself from the top of the house. Antipater severely

threatened the Lacedemonians, that he might the better incline them to consent to his demands ; ‘ If thou threatenest us with more than ‘ death,’ replied they, ‘ we shall die the more ‘ willingly :’ And to Philip, having writ them word that he would frustrate all their enterprises, ‘ What, wilt thou hinder us from dying ?’ This is the meaning of the sentence, ‘ That the wise man lives as long as he ought, ‘ not so long as he might.’—Mont. Ess. Engl. l. 2. p. 43.

Some men have thrown away their lives, and coveted death, out of hope of a greater good. As Cleombrotus Ambraciota, having read Plato’s *Phaedo*, entered into so great a desire of the life to come, that, without any other cause, he threw himself into the sea. When Threcion persuaded Cleomenes to despatch himself, by reason of the ill posture of his affairs ; Cleomenes, with a courage truly Stoic and Lacedemonian, rejected his advice, as poor and unmanly : ‘ That,’ says he, ‘ is a remedy that can never ‘ be wanting, and which a man is never to make ‘ use of while there is but an inch of hope ‘ remaining ; telling him, that it was sometimes ‘ constancy and valour to live ; that he would ‘ that even his death should be of use to his ‘ country, and would make of it an act of honour and virtue.’ Threcion, notwithstanding,

ing, thought himself in the right, and did his own business; and Cleomenes after did the same, but not till he had first tried the utmost malevolence of fortune.—Ibid. p. 49.—p. 37.

These actions may be called Heroic Braveries; but certainly they are in the wrong that practice them; for all the inconveniencies in the world are not considerable enough, that a man should be guilty of suicide to avoid them: Nor ought we to quit the garrisons of our bodies without the express leave of the Deity, who has placed us in them. It appertains to God, who hath put us into this world, not for ourselves only, but for his glory, and the service of others, to dismiss us when it shall best please his goodness, and not for us to depart without his licence, nor any other way but what he is pleased to direct; for otherwise, our country has an action of manslaughter good against us, and we shall be punished in the next world as deserters of our duty.

*Gods! life's your gift; then season't with such fate,
That what you mean a blessing prove no weight.
Let me to the remotest part be whirl'd
Of this your plaything, made in haste, the world:
But grant me quiet, liberty, and peace;
By day what's needful, and at night soft ease:*
The

*The friend I trust in, and the she I love :
Then fix me, and if e'er I wish remove,
Make me as great, that's wretched as you can ;
Set me in pow'r, the woful'st state of man ;
To be by fools misled, to knaves a prey,
But make life what I ask, or take't away.*

Otw.

CHAP.

C H A P. XXVI.

*Likeness of some Men to others, in Face, Features,
and Conditions.*

I HAVE already discoursed the likenesses of faces in p. 216. and therefore shall only and briefly treat hereof *likenesses in condition* ; the same introduction serving for both.

A certain fisherman, in the kingdom of Sicily, was exactly like the Proconsul Sura, not only in features and physiognomy, but in the manner of setting his mouth when he spoke, and in drawing it up into a purse ; and, as if they had been born in nutting time, they also both huddled in their speech, as if their words had been set in clusters.—Plin. l. 7. p. 162.

At the city of Bazil, in Switzerland, lived two brothers that were twins of the same birth, in the seventh month, that so exactly resembled one another in the features and proportion of bodies, that, says my author, I have often talked with one, instead of the other, though I knew them both very well, and had frequent conversation

fation with them in different affairs ; and, which is more, they had the same resemblance in their natural inclinations, that, as they have often told me, what secretly came into the mind and purpose of one brother, was also thought upon and resolved by the other at the same juncture of time ; and, what was yet more extraordinary, when one was sick in Campania di Roma in Italy, the other was as much indisposed under the same distemper at Brazil in the Switz Cantons.—*Plat. Observ. 3. p. 752.*

Menardus and Gerardus, twin-brothers and natives of France, were both born on the same day and hour ; both on the same day were consecrated Bishops, the one of the diocese of Rhomage, and the other of Noviodunum ; they both affected the same studies and recreations, had antipathy to the same things, and died both in one and the same day, month, and year, of our Lord.—*Fulgosus, l. 1. c. 6. p. 188.*

There were two young children that were brothers, at Riza, a city of Provence, in the kingdom of France, who had such an exact resemblance of one another in all the accidents of this life, that, if one enjoyed the smiles of fortune, the other, at the same time, had some lucky hit. If one was afflicted with the headache, the other was sensible of the like indisposition at the same moment. If one of them was
sleepy,

sleepy, the other must take a nap ; and, if one was melancholy, the other could not put himself into a posture of being merry ; so alike were they in every thing.—Gaffer. Curios. c. 6. p. 220.

Polystratus and Hippoclidés were born upon the same day, were schoolfellows ; and both, as philosophers, followed the sentiments of their master Epicurus ; both run the same course of fortune ; and both sickened at the same moment of a like distemper, and recovered at the same instant.—Val. Max. l. 1. c. 8. p. 32

It is no unusual thing to find children succeed their parents, not only with bodily marks, but in a likeness of humours, complexions, and inclinations of the mind ; as was philosophically said by Horace to a young man that had not only his father's features and lineaments of body, but all the good qualities of his inward man,

*Instillata Patris virtus tibi,
Fortes creantur fortibus, et bonis.*

L. 4. Ode 4.

*Thou hast thy Father's virtues with his blood ;
For the brave still spring from the brave and good.*

C H A P. XXVII.

Of the Loquacity of some Persons, and their Inability to retain Secrets.

GREAT talkers are one of the plagues of ingenious conversation, in deafening the company with eternal babbling ; for, though their memories supply them with an entire review of things, yet they derive their narratives from so remote a foundation, and crowd them with so many impertinent circumstances, that, though the story be good in itself, yet they make a shift to spoil it, and leave you in doubt whether you are obliged to curse the strength of their memories, or the weakness of their judgments ; who, while they were in quest of a handsome period to wind up the scene, are so perplexed and entangled in their oratory, that they know not what they say. Much talking is seldom free from impertinence ; and then the babler, like an unbraced drum, is able to beat a wise man out of his wits. Nature has fenced in the tongue with a double guard of teeth and lips, that it might not break loose to the injury of

the owner. It was a good advice given by Mr Hoskins, when he was in the Tower, ‘ Vincula
 ‘ da linguae, vel tibi lingua dabit.’—‘ Tye up
 ‘ thy tongue to its good behaviour, lest it, ta-
 ‘ king too great a liberty, does clothe the own-
 ‘ er with a stone-doublet, or render him a trou-
 ‘ blefome impertinent coxcomb.’ In taciturnity, there is always safety; but they that are forward in speaking, are generally shamed and censured. Among other misfortunes that attend loquacity, this is none of the least, that, as they are unable to keep a secret, so they are seldom trusted with one, and consequently unfit for friendship or conversation.

The Genoueze sent two ambassadors to the Pope, to negotiate some affairs of consequence; but they coming at a time when the Pope was indisposed, their audience was delayed, and not obtained without great difficulty, and a promise that the ambassadors, in consideration of the illness, should not give him the trouble of making long speeches, but proceed immediately to their business. The ambassadors appeared, and, contrary to promise, the first made a tedious harangue, that gave suspicion of his being impertinent, as well as troublesome. Having concluded, his colleague began; and seeing the Pope uneasy, said, ‘ I have only this to say in
 ‘ the

‘ the name of my masters, the States of Genoua,
‘ that, if your Holiness refuses to comply with
‘ their demands, my colleague has orders to
‘ repeat the same speech over again.’ The Pope
smiling at the witty reprimand of the other am-
bassador’s impertinent prolixity, he granted
their requests.—Ricaud. Lives of the Popes.

The ambassadors of Samos, prepared with a
long and elegant oration, came to Cleomenes
King of Sparta, to incite him to a war against
the tyrant Polycrates, who, after he had heard
their harangue with great gravity and patience,
gave them this short answer : ‘ As for your ex-
‘ ordium, I have quite forgot it ; the middle of
‘ your speech I do not well remember ; but, for
‘ the conclusion, which contains all that you
‘ came about, I will do what your masters de-
‘ fire I should.’ An excellent way of shewing
the vanity, and confounding the impertinence,
of great talkers. The Athenians were to choose
one of two architects for a surveyor of a very
great building they had designed ; of which,
first, a pert affected fellow offered his service
in a long premeditated discourse upon the sub-
ject, and, by his oratory, inclined the voices of
the people in his favour ; but the other expres-
sed himself more to the purpose in these words,
‘ Lords of Athens, all that this man hath said I
‘ will do.’—Mont. Ess. Engl. Lib. 1. p. 252.

Great

Great talkers, women, and common drunkards, are never to be trusted with a secret, especially the former, because their own amours or vanity will disclose it. They will say any thing rather than be silent. And of the latter Josephus tells us, that, by giving an ambassador information that the enemy had sent to him his full dose of liquor, he wormed out his secrets. Yet we find the contrary in some great instances. For Augustus, committing the most inward secrets of his affairs to Lucius Piso that conquered Thrace, he never found him faulty in the least; no more than Tiberius did Cassius, with whom he entrusted his whole counsels; tho' we know they were both so given to drink, that they have often been fain to carry both the one and the other drunk out of the Senate. And the design of killing Caesar was as safely communicated to Cimber, though he would sometimes be drunk, as to Cassius, that drank nothing but water. But these, being exceptions from the general maxim, had, it seems, a better use of their retentive faculties than common babblers, that throw up all that comes uppermost.

The secrets of a particular friend are sacred, and we ought to keep them faithfully, or refuse to hear them. But the secrets of a Prince are very troublesome and dangerous; for, according

ding to the saying of Hiero King of Syracuse, ‘Princes do not only hate those that discover their secrets, but also those that know them.’ So that Philippides, in my opinion, answered King Lyfimachus very discreetly, who asking him, ‘What of his estate he should bestow upon him?’ What you please, (says he), provided it be none of your secrets.’ A secret reposed by a Prince in his confident causes both fear and jealousy, lest those secrets which have passed from the ears to the heart should in time pass from the heart to the tongue. Besides, it often happens that a Sovereign, repenting of having imparted his secret to a person that afterwards he finds cause to suspect, he will secure his secret by the death or banishment of his quondam confident.

C H A P. XXVIII.

Of the Passion of Love, and its Effects.

LOVE is a commotion of the soul, produced by the motion of the spirits, which inciteth her to join herself, by his will, to objects that appear convenient and grateful to her. It is true, there are as many distinct sorts of love as of objects to excite it; which yet agree in this, that they all participate of love. For example, the passion by which the ambitious are carried on to glory, the avaritious to riches, drunkards to wine, the libidinous to women, the honest to their friend, the uxorious to his wife, the good father to his children, &c. differ very much among themselves, and yet so far resemble each other, that they all participate of love. But the love of the first four aims at nothing but the possession of their peculiar; nor have they indeed any thing of love for those objects, but desire mixed with some other special passions: Whereas the love of a parent to his children is sacred; and that between man and wife is always

ways accompanied with desire of fruition. The great care in the duties of love is to settle it upon proper objects ; for, as Plutarch says very well of those who are delighted with little dogs and monkies, ‘ That the amorous part which ‘ is within us, for want of a legitimate object, ‘ rather than be idle, will, after that manner, ‘ forge and create a frivolous and false one ; ‘ but, when it is truly directed, is a flame so ‘ holy and so clear, that the white taper leaves ‘ no foot behind it.’

*Love, the most generous passion of the mind,
The softest refuge innocence can find :
The safe director of unguided youth,
Fraught with kind wishes, and secur’d by Truth.
That cordial drop heaven in our cup hath thrown,
To make the nauseous draught of life go down :
On which one only blessing God might raise,
In lands of Atheists, subsidies of praise :
For none did e’er so dull and stupid prove,
But felt a God, and blest’d his Power in Love.*

Eurialus, the young and beautiful Count of Augusta, attending the Emperor Sigismund at Sienna, fell passionately in love with a curious piece of womankind in that city, named Lucretia. The virgin also, who, for her transcendent beauty, was generally called the second Venus,

Venus, was no less an admirer and lover of him; and their loves grew every day still more vehement, insomuch that, when the Emperor removed his court to Rome, and Eurialus was obliged to leave his dear soul behind him, she was so apprehensive of his absence, and so unable to endure it, that she died with grief and sorrow. Eurialus having notice of the surprising and fatal accident, though, by the well adapted advices and consolations of his friends, he was contented to survive her, yet it had such an effect upon him, that, from the day he received the news of her death to his own, he never was seen to laugh, or take delight in any thing, but went pensive and mourning to his grave.—*Marcel. Donat. Hist. Med. mirab. l. 1. c. 13. p. 187.*

Leander, a young man of Abydos, a fortress in Asia, opposite to Sestos in Europe, on the Hellespont, both which are now called the Dardanelli, fell deeply in love with a beautiful virgin at Sestos, named Hero. Leander had for some time accustomed himself in the night to swim over the Hellespont to his love, she holding up a flambeau from a high tower to direct him where to land. This custom continued long between them with secrecy and safety, till, venturing one night, when the sea was rough and tempestuous, he was unfortunately cast away.

The waves threw his dead body on the shore at Sestos, where Hero, from a tower, beholding it, and not desiring to live when her other life was gone, threw herself from the top of a tower into the sea, and accompanied her lover in death.

Pyramus, a young gentleman of the city of Babylon, was passionately in love with Thyſbe, a next neighbour's daughter of the same place; but the parents, on each side, not approving it, they were both so closely confined, that they had no opportunity to promote or continue their amours; but, through the chink of a wall between the two houses, where they appointed to meet under a mulberry tree, without the walls of the city. Thyſbe came thither first, and was set upon by a lion, from whom she made her escape; but, happening to let her veil drop, the lion tore and bloodied it, while she took shelter in a cave. Pyramus coming and finding his mistress's veil bloody, thought she had been devoured, and so, in despair, killed himself. Thyſbe returning, and finding her lover dead, fell also upon the same sword, and put an end to her days.—Vid. Letter P. in Dannet's Dict. of Greek and Roman Antiquities.

Eginardus, Principal Secretary of State to that great Monarch Charlemain, (whose ambition was much higher than his birth), made
love

love to one of the Emperor's daughters, and she considering him as a person that had raised himself by his merits, received his amours, and gave him opportunity, in winter-nights, to visit her in her own apartment, where they improved their loves, by conversation, into mutual endeared affection ; but, staying there one night very late, at his departure they saw a great snow had fallen, which put them both into great perplexities, for fear his foot should be known, and his life in danger, for visiting the King's daughter privately without his licence ; to prevent which, she took the gentleman upon her back, and carried him the length of the court to his own lodgings, without suffering him to set his foot upon the ground ; so that, if inquiry had been made next morning, no footing would have appeared but her own ; but it so happened, that Charlemain, who was a studious Prince, and industrious in public affairs, was up in his study, and seeing this witty contrivance, was in debate with himself whether he should be angry or pleased. Next day, in a great appearance of the nobility, his daughter and Eginardus being present, he demanded, ' What punishment that servant was liable to ' that employed a King's daughter in the office ' of a mule, and made himself be carried on ' her back through the snow in the night, ' and

‘ and in very sharp and piercing weather ?’ All the Lords soon gave their opinions, that so insolent a wretch ought to suffer a severe death. The Princess and the Secretary were under a dreadful surprise, looked ghastly upon one another, and expected nothing less than to be fled alive. The Emperor, perceiving them under a terrible consternation, smiled on his Secretary, saying, ‘ Eginardus, hadst thou loved my daughter, thou should have addressed thyself to her father for his consent, in the omission whereof thou hast deserved death ; but, to relieve you both from your frights and fears, instead of taking away one, I will give thee two lives ; here, take thy beautiful and kind portress to wife, fear God, and love one another.’ How these lovers were on a sudden transported into extasies of joy and happiness, I leave the reader to imagine.—*Causin. Hol. Court. tom. 2. Max. 12. p. 403.*

In the days of Paganism and Idolatry, under the Seventh Persecution, a Christian virgin named Theodora, celebrated for virtuous life, was condemned to the stews, where her chastity was to be violated by all that would attempt it. She was no sooner committed to that loathsome place of sin and shame, but several brisk sparks were ready to enter the house, to put the sentence in execution ; but, a man that loved her

extremely well, who was called Dydimus, dressing himself in the habit of a soldier, said he would have the first turn, and huffed and blustered at such a rate, that the rest gave him way. He went in to her, and persuaded her to change clothes with him, and so escaped. Dydimus appearing to be a man, was brought before the President, and, confessing the fact, was condemned. Theodora, hearing her lover was like to die, in hopes to excuse him, came and presented herself as the guilty person; but the merciless heathen Judge caused them both to be executed.—Lonicer. Theat. p. 420. ; Clark's Mirror, c. 57. p. 230.

*The proverb holds, that, to be wise and love,
Is hardly granted to the Gods above.
A general doom on all mankind is past,
And all are fools and lovers, first or last.*

Michael Seigneur de Montaigne tells us a pretty story of love between goats and sucking children. All about where I live, saith he, when the country-women want such of their own, they call goats to their assistance. I have at this time two footmen that never sucked women's milk more than eight days after they were born. These goats are immediately taught to come and suckle the little children, well knowing

knowing their voices when they cry, and come running to them ; when, if any other than that they are acquainted with are presented to them, they refuse to let it suck ; and the child, to any other goat, will do the same. I saw one the other day, from whom they had taken away the goat that used to nourish it, by reason the father had only borrowed it of a neighbour, that would not touch any other they could bring, and doubtless died of hunger.—*Ess.* vol. 2. p. 111.

Too many, says the same author, pretend to zeal in love, when it is nothing but lust that fires them ; therefore conquest, and entire possession, is what womankind ought infinitely to dread : For, when they wholly surrender up themselves to the mercy, fidelity, and pretended constancy of mankind, they run a mighty hazard ; for those virtues are very rare, and hard to be found.—*Ibid.* vol. 3. p. 157.

*Postquam cupidae mentis satiata libido est,
Verba nihil metuere, nihil perjuria curant.*

*When mens desires and lusts once sated are,
For oaths and promises they little care.*

C H A P. XXIX.

Of Love and Fidelity to one's Country.

NOTHING is so common in the mouths of some men, when they first lay their hand to the helm of government, as the public good. The noise and clamour they made about it ejected others to make room for them ; but, no sooner were they entered, but they forgot their country, and began to provide for themselves at their country's cost, and to gain riches and honours, by impoverishing the public. What they found fault with in the administration of their predecessors, they became guilty of themselves, nay much worse, when they thought themselves rivetted to the crown, and demeaned themselves as if their highest concern, when ministers of state, was to promote their own interest, whilst they sacrificed the public to fortune ; by which they taught us to believe that all men in office are the same. Court mollifications have lately occasioned wonderful changes among mankind. Have we not observed men of eminent abilities,

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celebrated integrity, and known love to their country, preferred to places at court, who had stemmed the current of arbitrary power, in defence of the laws and liberties of England; that soon after were promoting a new kind of slavery, in complaisance to a court of their own modelling. They were some time thought men of good nature, veracity, and friendship; but, as soon as they came into play, learnt a figurative way of expressing themselves, by words without meaning; changing good nature into mere artfulness; promising what they never meant to perform; and, instead of defending their country, tear and worry it at the pleasure of griping greedy courtiers, who were left to instruct the rest in the arts of self-interest, tyranny, and oppression. But former ages have been better; and, that this may mend, and shew themselves true lovers of their country in reality, the following examples are exhibited.

Sylla, by an unaccountable train of successes, having defeated Marius, gave positive orders that all the citizens of Praeneste should be put to the sword, excepting one man, that was his particular friend; but he, being made acquainted with the bloody edict pronounced against the rest of his fellow citizens, went and told the barbarous Sylla, ‘ That he scorned to live
‘ by

‘ by the favour of a tyrant, who intended the
‘ destruction of his country, and so voluntarily
‘ put himself into the number of those that were
‘ sentenced to be killed.’—Fulgos. l. 5. c. 6. p.
638.

The towns of Calais, and Key of France, being besieged by the English, and reduced to the last extremity, John Lord of Vienna, who was governour of that garrison under Philip of Valois, King of France, offered to surrender it upon the terms of enjoying their lives and goods without molestation ; but King Edward of England, who lay before it, being angry that so small a town should cost him so much trouble, and expence of blood and ammunition, would not accept those proposals, but had put them all to the sword, if he had not been diverted by his wife council, who said, ‘ That people of such
‘ fidelity to their Sovereign, and love to their
‘ country, ought to be treated more humanely.’ The King of England altered his former resolutions ; and offered to receive them to mercy, upon condition that half a dozen of the principal inhabitants should come to him, bare-footed and bare-headed, with halters about their necks, and, kneeling, present him with the keys of the garrison, leaving their lives to his disposition. The Governour, upon the receipt of these propositions, assembled the people, and acquainting

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them with the articles for surrendering the town, they were all under great sorrow and trouble; when, of a sudden, one named St Stephen Peter said, ‘ Sir, I give God humble and hearty thanks for the riches he hath bestowed upon me, but more for this opportunity of shewing that I value the lives of my countrymen and fellow burgessees above my own; I will be one of the six to carry the keys to King Edward.’ This brave resolution encouraged one John Dare, and four others, to make a tender of their lives on the same errand; but not without abundance of good wishes, and floods of tears, from the common people, who saw them so willing to sacrifice their lives for the public good. Without more trouble, and loss of time, they addressed themselves to the King of England, in the posture aforesaid, with the keys, having no other prospect than that of certain death, and yet marched as chearfully as if they had been going to a feast. The sight moving a compassion in the Queen and English Lords, they interceded with the King for their pardon, who without difficulty gave them all their lives. —De Serres. Gen. Hist. Fr. p. 174.

Cleomenes, the renowned King of Sparta, being reduced to great straits by Antigonus King of Macedon, he sent to Ptolomy King of Egypt for assistance, who would not comply with

with his request, unless he sent his mother and his son to him as hostages. Cleomenes was long before he propounded it to his mother, who, when she heard it, said with great cheerfulness, ‘Why, my son, did not you acquaint me with it before now? Come, get ready a ship presently, and send me whether thou wilt, before feeble old age renders me incapable of doing service for my country.’ Before her departure, they went both into the temple, and Cratesioloa perceiving her son full of sorrow, said, ‘O King of Sparta, for shame, let nobody see us come out of the temple in a posture that may dishonour Sparta.’ While she was with Ptolomy, the Achaians endeavoured to conclude a peace with Cleomenes, but he would not consent to it, for fear of endangering his hostages that were in the custody of Ptolomy; which coming to the knowledge of his mother, she wrote him word, ‘Not to neglect doing any thing that might tend to the honour and welfare of his country, for the sake of an old woman and a little boy.’

Memorable are the words of that blessed saint and martyr King Charles I. When that scandal of the law and mankind, Bradshaw, would have had him owned the jurisdiction of their court of High Injustice, and answer to their false and infamous charge; his Majesty replied,
‘For

' For the charge, I value it not a rush ; it is
 ' the liberty of the people of England that I
 ' stand for. For me to acknowledge a new
 ' court that I never heard of before, I that am
 ' your King, that should be an example to all
 ' the people of England to uphold justice, to
 ' maintain the old laws ; indeed I do not know
 ' how to do it.—I say again to you, so that I
 ' may give satisfaction to the people of England
 ' of the clearness of my proceedings, not by
 ' way of answer, but to satisfy them that I have
 ' done nothing against that trust that has been
 ' committed to me, I would do it ; but, to ac-
 ' knowledge a new court against their privi-
 ' leges ; to alter the fundamental laws of the
 ' kingdom ; you must excuse me.—I am not
 ' suffered to speak ; expect what justice other
 ' people will have.—If I would have given way
 ' to an arbitrary course, to have all laws chan-
 ' ged according to the power of the sword, I
 ' need not to have come here ; and therefore I
 ' tell you, and I pray God it be not laid to your
 ' charge that I am the martyr of the people.'—
 Hist. of Engl. oct. vol. 2. p. 261, 262, 266,
 270.

It is pity these precious gems foregoing
 should be set in perpetual memory without a
 foil ; and therefore I shall give you one. Oli-
 ver Cromwell, in all his words and actions,
 valued

valued himself upon his care of the public, which shewed him to be a hypocrite in perfection; for, notwithstanding all his specious pretences to the contrary, Cromwell invaded and betrayed the liberties of his country, and acted a more tyrannical part than all the Kings of England had done since the Norman invasion to his own usurpation.—Hist. Eng. vol. 2. p. 349.

C H A P.

1) Introduction

The purpose of this report is to provide a detailed analysis of the data collected during the experiment. The data was collected from a series of tests conducted under various conditions. The results of the tests are presented in the following tables and graphs. The data shows that the system is capable of operating under a wide range of conditions and that the results are consistent across the different tests.

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C H A P. XXX.

Marriages Happy and Unhappy.

HE that resolves to marry has a great work in hand, and of such consequence as may make or mar him ; for all the civil actions that are incident to man, there's not any that tends more to his infelicity or happiness ; therefore it concerns him not to be over hasty about it, nor take the ball before the bound. He must be cautious how he thrusts his neck into such a yoke, whence he will never have power to withdraw it again ; for the tongue useth to tie so hard a knot, that the teeth can never untie, nor Alexander's sword cut asunder among us Christians. Let him that resolves to marry, ' choose where he is sure he can love, and resolve to love his choice.' Let love rather than lucre be his guide in this election ; for though a concurrence of both be available, yet the latter should rather be wanting than the first ; the one is the pilot, the other but the ballast of the ship, which should carry us to the harbour
of

of a happy life. A good marriage, if it be really so, is a sweet society of life, full of constancy, trust, and an infinite number of useful and solid offices, and mutual obligations. That so few are observed to be happy, is an argument of its price and value. A man may prudently manage his liberty while he has it in his own power; but it is in vain to kick when a man has once put on his fetters, for having submitted to the obligation, he must confine himself within the laws of common duty, at least do what he can toward it. In this case there remains nothing for him to do, but to endeavour to make that easy which falls to his lot, and by a wise use of every thing he may dislike in marriage, turn it by degrees to be very supportable, which if neglected, might in time grow to an aversion.

*When fixt to one, love safe at anchor rides,
And dares the fury of the winds and tides:
But losing once that hold, to the wide ocean born,
It drives at will, to every wave a scorn.*

Dryd.

Anthony Guivara has prescribed excellent rules towards the making a happy marriage, and the first is a leisurely choice, not to be too rash and precipitate in his election, lest marry-
ing

ing in haste, he repent at leisure. Secondly that they should be equal in years, for the contrary must needs minister a perpetual cause of suspicion, and uneasiness to one another. If the man be old, and the woman young, he will be jealous, and she will think herself tantalized; and with the Spanish woman will say, ‘Mi marido es buen musico, buen esgrimidor, buen escrivano, excelente arithmetico, salvo que no multiplica,’—‘my husband is a good musician, a good fencer, a good horseman, a good penman and an excellent arithmetician;’ yet she will be angry, because he cannot multiply. To equality of years my author adds, the same touching birth, fortune, and conditions, but before them all to prefer good nature and education, for if the former be wanting, sense and good manners will supply it.—Burt. Mel. par. 3. p. 579.

Francis Duke of Brittany, son of John V. having a proposal made him of a marriage with Isabella the daughter of Scotland, adding withal that she was very homely bred, and without any manner of learning; the Duke answered, he liked her the better for that, for a woman is wise enough, that can keep herself out of the rain, and know her husband’s shirt from his doublet.—Mont. Ess. Vol. 1. p. 305.

Preferring love before riches, does much

VOL. II.

L 1

conduce

conduce towards a happy marriage, and the contrary practice in marrying only for wealth, is both the most cruel and imprudent thing in the world; for society is the main end of marriage, and love is the bond of society, without which there can neither be found in that condition, pleasure, profit, or honour. He then, or she, that marries for so base an end as profit, without any possibility or prospect of love, is guilty of the highest brutality imaginable, they are united to a carcase without a soul, and are as cruel to themselves, as Mezentius was to those wretches, who had the ill fortune to fall into his hands. This being also but too general a truth, ‘ That he who marries a woman ‘ he could never love, will, it is to be feared, ‘ soon love a woman he never married.’—Athen. Orac. Vol. 1. p. 31.

Mr Howel in his advice to his cousin Mr T. V. upon this subject, wishes him a better wife than Socrates had, who when she had scolded him out of doors, as he was going through the portal, threw a chamber pot of stale urine upon his head, at which the philosopher having been silent all the while, smiled, saying, ‘ I thought ‘ after so much thunder we should have some ‘ rain.’ If you light upon such a wife as Socrates had, I wish you may have the same measure of patience, to suffer the gray mare sometimes

times to be the better horse. I remember a French proverb: *

*La maison est miserable et meschante
Ou la poule plus haut que le coc chante.*

*Ill bode that hapless family that shows,
A cock that's silent, and a hen that crows.*

Yet we have another English proverb almost counter to this, 'That it is better to marry a shrew, than a sheep;' for, though silence be the dumb orator of beauty, and the best ornament of a woman, yet a phlegmatic dull wife is fulsome and fastidious.

Few men have made a wife of a mistress, but they have sorrowfully and shamefully repented it. What an unhappy life do the poets feign that Jupiter led with his, whom he first enjoyed as a mistress. It is, as the proverb says, 'Like a man that shifts in his cap, and then puts it upon his head.'—Mont. Ess. p. 110.

*Not that my verse would blemish all the fair,
But yet, if some be bad, 'tis wisdom to beware;
And better shun the bait, than struggle in the snare.*
Dryd.

CHAP.

* Famil Lett. Sec. 4 p. 109.

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C H A P. XXXI.

Of Massacres in several Places.

WE seldom read that massacres have been committed but upon some religious pretence, or that hell has broke loose, and turned out the mob to commit such barbarities as those that set them on would be ashamed to be seen in. The first has been exemplified in several places by the Papists upon Pagans, and those they call Heretics, as appears by their own narratives; for they not only own it, but boast of it as a meritorious service, which they call ‘extending their faith into all parts of the world.’ The other is the vulgar rout, the mad multitude, or a herd of phrenetic fools, pushed on by seditious knaves to raise tumults, and make massacres as universal as fire and sword could drive them.

In the year of our Lord 1281, Charles of Anjou, reigning in Sicily, his soldiers, being all Frenchmen, had so misbehaved themselves in
the

the cities where they were garrisoned, that they became universally hated by the Sicilians, who therefore plotted the total ruin of the French, to free themselves from a yoke that so long had galled them. Seignior John Prochyto, whose wife they had ravished, laid the design, and was most active in it, being assisted by the Sicilian nobility and gentry. The design was at once to destroy all the French; and, which is strange, though it was above eighteen months on foot, spread far and near among different sort of people, yet it was kept undiscovered. The signal was, that on Easter-day, when the bell should toll to Even Song, all the Sicilians should betake themselves to their arms, and massacre all the French in Sicily; which was so punctually observed, that all the Frenchmen's throats were cut at the time appointed, without taking one prisoner, or sparing women or children; and, that they might be sure to destroy the whole breed of the French, they killed all their own country women that were got with child by them. Eight thousand were killed at that time; and those that made their escapes into the fort called Sperling, were all famished and starved to death. This bloody massacre is to this day called in all Europe the Sicilian Vespers.—Gault, Tab. Chron. p. 683.

Under

Under the Pontificate of Clement V. anno 1311, all the order of the Knights Templars, which began at Jerusalem anno 118, and at first lived on alms; but growing rich, and refusing obedience to the Patriarch of Jerusalem, being all condemned to die by the Council of Vienne, Philip the Fair. King of France, incited to it by the Pope, and out of a covetous desire of the confiscation of their estates, encouraged informers to charge them with several crimes; and so these innocents were all executed. The great master of the order, with two others of the chief among them, one whereof was brother to the Dauphin of Viennois, were all burnt together at the same place. Matthew Paris says, they had 9000 rich convents; and the Order being extinguished, most of their lands were given to the Knights of the Order of St John of Jerusalem, then seated at Rhodes, but now at Malta. —*Cambr. Oper. Subcis. cent. 1. c. 83. p. 389.*

On the 6th day of April 1506, it being Sunday, certain persons in the church of St Dominick at Lisbon, in Portugal. fancied they saw a crucifix in one of the chapels in that church, which cast a wonderful light; upon which the priests cried out, ‘A miracle, a miracle.’ A new convert that had been a Jew, only saying, ‘It was but the reflection of the sun from the window upon the crucifix, which was covered
‘ with

‘ with glafs ;’ the mob, without further examination of the matter, dragged him violently out of the church, and burnt him. The rabble assembling about the fire, one of the friars, with vehement speeches, encouraged them to greater mischief ; while two other friars ran about the streets, crying out, ‘ Heresy, heresy !’ with crucifixes in their hands. About five hundred men immediately gathered together tumultuously in arms, who slew as many of the new converts, and burnt their bodies to ashes. The number increasing ; on Monday morning they murdered men, women, and children, dragging them from the very altars, where they were fled for sanctuary ; so that this day above a thousand perished. The same fury and villany continued the third day, to the slaughter of above 400 persons ; so that, in the whole, there were murdered above two thousand, many of which were not new converts, but of their own nation and religion ; for the desire of robbing and stealing, and revenging private piques, soon surmounted their zeal for religion. The King was then at Avis ; and, being highly offended at the insolency of the multitude, he took away the city charter, and sent the Prior of Crato, and the Baron of Alvito, to punish the offenders. Some of them were hanged ; the goods of others were confiscated ; the three friars were burnt
alive ;

alive ; and all that belonged to the monastery were banished,—Hist. Portugal, Engl. p. 320.

War raging in France by reason of the Papists depriving the Protestants of their legal privileges, at last a peace was concluded between them ; and, for assurance that it should continue inviolably, a treaty of marriage was concluded, and to be solemnized between Henry of Navarre, chief of the Protestant party, and the Lady Margaret, the French King's sister. To this marriage, where there was more blood shed, than wine drank at the wedding, the Queen of Navarre, and all the principal persons among the Protestants, were invited, to cajole them with the hopes of a perpetual peace. Our Leicester and Burleigh were invited out of England, the Elector Palatine's son out of Germany, with many other persons of note of that persuasion ; that, being thus brought together, both they and the Evangelical Religion might at one stroke have their throats cut, or at least be mortally wounded ; for no sooner was the marriage solemnized, but the signal was given about midnight, by the ringing of a bell ; and the Protestants of all qualities and degrees were butchered, not only in Paris, where the wedding was kept, but through all the chief cities and towns of France, among whom were the Admiral Coligni, the Prince of Condé, and others ; and

the King of Navarre was made a prisoner. This cruel massacre was, to the eternal infamy and reproach of France, committed in the year 1572. It extended to men, women, and children ; and continued so long, that the principal rivers of the kingdom were almost covered with murdered bodies, and their streams so stained and polluted with human gore, that they who dwelt at a great distance from the places where those barbarous tragedies were acted, abhorred to use the waters of those rivers, and, for a long time, would not eat the fish which were taken in them.—Heyl. Cosmog. l. 5. p. 374.

Mithridates King of Pontus was some time a friend and ally to the Romans, and joined with them against Aristonicus, who refused to admit the Romans into Pergamus, according to the last will and testament of the deceased King Attalus ; yet afterwards, ambitiously aspiring after the universal monarchy of Asia, and finding the Romans were the only impediment in his way, in one night he plotted and effected the death of one hundred and fifty thousand Roman soldiers, that were quartered in several places in Anatolia ; for which the Romans sufficiently chastised him afterwards, in dispossessing him of all his dominions, and making his subjects tributary to the senate and people of Rome.—Zuin. Theat. vol. 2. l. 7. p. 552.

No less inhuman and barbarous was the massacre of the French Protestants at Merindol and Chabriers, who being condemned of heresy by Minier, President of the Council at Aix, in the year 1545, a party of soldiers set fire on the villages; which being seen by the inhabitants of Merindol, they fled, with their wives and children, into the neighbouring woods, where they were all either murdered or committed to the gallies. In Chabriers they used the young women and maids so barbarously, that they died immediately after it. All the men and women were put to the sword, and the children rebaptised. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. Yea, such was the cruelty of these soldiers to those poor women, that, when some of them had clambered to the ridge of the barn, with intention to jump down, the soldiers threw them back again into the fire with their pikes : So that we need not wonder at the monstrous barbarity of Louis XIV. to the Protestants ; for it seems tyranny, oppression, and persecution, is hereditary to the French Monarchs.—Heyl. Cosmog. p. 176.

Ethelred, younger son of Edgar, and King of England, was so outraged by the Danes, that he was compelled to purchase a peace with them at the annual payment of ten thousand pounds, which

which in a short time after they raised to forty-eight thousand pounds, under the name of Dane Geld; and, seeing there was like to be no end of these exactions, and that his subjects were greatly impoverished, the King issued out a secret commission into every city and great town in his kingdom, authorising and commanding all his subjects to kill all the Danes in one night appointed, as they slept in their beds; which accordingly was executed on St Brice's night, November 13. 1002; and that with such rigour, that, in Oxford, the Danes flying for refuge into the church of St Frideswide, the English set the church on fire, where many of the Danes were burnt in it: And the sudden slaughter through the whole kingdom in one instant, showed the concurrence of an inveterate malice and rancour never to be conciliated between the two nations, which had its beginning from the Danish oppression.—Hist. Engl. Octavo, vol. 1. p. 61.

The Spaniards warring with the King of Peru, and having taken him prisoner, first made him pay a million, three hundred twenty-five thousand, and five hundred weight of gold, besides silver and other things which amounted to no less, (so that their horses were shod with massy gold), yet were so wicked, cruel, and unjust, that to be masters of all he had besides, they

they forged accusations against him, and hanged him. A horrid and unheard of barbarity ; which nevertheless the suffering King, being a man of a generous and undaunted spirit, and of a clear and settled understanding, underwent with a truly grave and royal behaviour. The King of Mexico's misfortunes delivering him into the hands of the Spaniards also, upon articles of being treated like a King, his enemies not finding so much gold in his treasury as they expected, they condemned the King, and one of the chief noblemen of his court, to the rack and fire, and tormented them to death. In the same fire they burnt alive, at one time, four hundred and sixty, and massacred above two hundred thousand Indians in the space of four years, as I have it from another reputable author.—
Mont. Ess. Eng. vol. 3. p. 211.

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C H A P. XXXII.

Of Memories, Great and Treacherous.

MEMORY is a faculty of wonderful use, without which the judgment can hardly perform its offices. Memory treasures up all the species which the senses bring in, and keeps them in readiness till the fancy or reason has occasion to employ them. A good memory, and well employed, is a transcendent happiness; and a brittle or treacherous one a very great defect; but great care must be taken of a good memory, for the best is too deceitful. Those things are generally soonest remembered which ought most to be forgot. The memory, like a false friend or a rude visitant, will not only have the incivility to fail one in time of need, but also the impertinence to be unseasonably officious in affairs of no or naughty importance. Sometimes the remedy of an evil consists entirely in forgetting it; and, at that time, we generally forget the remedy; for which reason, when one offered to teach Themistocles the art of memory, he rejected

jected his motion, and told him he had much rather he would teach him the art to forget. But all this is to show the abuse of memory, and the excellency of taking care of its stowage. The want of memory, among other things, is unhappy in this, that a man is often reproached with neglect and breach of promise to his friend, when the fault was not in the man, but his memory. In such cases, when a man is sensible he wants a memory, (and does not make that his excuse), he should supply himself with one of paper.

Mention being made before a Prince of Germany of Tacitus's Works, Justus Lipsius being present, said he had that golden volume entirely by heart, and was able to repeat every line of it *memoriter*, daring any man to make the trial, when and as often as he pleased. Nay further, said he, set one there with a dagger in his hand, and if, in rehearsing Tacitus from one end of his book to the other, I miss one single word, I will open my breast for him to stab me, or cut my throat.—*Janii Nicil pina, cothec. 2. imag. 1. p. 2.*

In Homer's Iliads are thirty-one thousand six hundred and seventy verses; and, I suppose, his Odysses are much about the same number; and yet it is credibly reported of Josephus Scaliger, that

that he was but one and twenty days in getting them both by heart.

Seneca says, that age had done him considerable damages, as in darkening his sight, dulling his sense of hearing, and weakening his nerves ; but the first thing he was sensible of in the calamities of his age, was the decay of his memory ; whereas, in his more early years, it not only served him for use, but among others was reputed a miracle ; for he could repeat two thousand names in the same order they were spoken, and rehearse two hundred verses after the first hearing them read, though on never such different subjects. But since age, says he, has snowed upon my head, it has deprived me of that excellent and useful faculty.—*Controvers. l. 1. in Proœm.*

Mithridates, the great King of Pontus, had twenty-two entire countries under his dominion, and yet was qualified to answer all those ambassadors in the proper language of the country from whence they came, without the assistance of an interpreter. A great testimony of a large and faithful memory, that was well stored and ready to be used at pleasure.—*Plut. in Lucull. p. 116.*

Dr Reynolds was blessed with a happy memory ; for all that were his intimate and familiar acquaintance knew that he was not only

master of St Austin's Works, which of themselves are enough to fill a library, but of all classical authors, infomuch that it might be truly said of him, that he was a living bibliotheca, or a third university. By reason of some writings that passed between him and Dr Gentilis, who was at that time professor of the civil law in Oxford, he publicly acknowledged, that Dr Reynolds had read, and did retain in his memory, a greater number of those laws than he did himself, though it were his profession.—Hackwel's Ap. l. 3. c. 6. p. 226.

Dr Jewel, Bishop of Salisbury, had so improved a good natural memory by art and industry, that he excelled most men of his age in that faculty. He could perfectly remember any thing he had writ after once reading it over, and kept what he had learned so punctually, that he used to say, if he was to make a premeditated speech before a thousand auditors, who were in a tumult all the time, yet they could not put him out. Sir Francis Bacon reading to him only the last clauses of ten lines in Erasmus's Paraphrase, in a confused and disorderly manner, he, after a short meditation, rehearsed all those broken pieces of sentences, which had no coherence, forward and backward, without being at a loss in any particular.—Clark's Mir. c. 81. p. 356.

Jerome

Jerome of Prague, who was martyred for the Protestant religion by a sentence of the Council of Constance, was famous for an excellent memory, of which Poggius, in his Epistle to Leonardus Aretinus, gives this occurrence as a specimen, viz. that, after he had been confined three hundred and forty days in the bottom of a dark and loathsome tower, where he was wholly without light either to see or read; yet, when he was called to his trial, he quoted so many testimonies of the most sagacious and learned men in favour of his own principles, as if all that time he had been immured in a good library, with all the conveniencies of studying: Which is a weighty example, if we consider his circumstance, and how much affliction does weaken and impair the memory.—Zuing. vol. 1. l. 1. p. 35.

A young gentleman of Corsica was sent by his friends to study the civil law in the University of Padua in Italy, in which he profited to such a degree, that raised a report that he had acquired the art of memory; in which some of his acquaintance desiring satisfaction, and he being as willing to gratify their curiosity, some of them withdrew into another room, and there dictated Latin, Greek, and barbarous names, some coherent, others insignificant, and all without dependance one upon another, till the dictator's

tator's amanuensis, and other scholars that joined them, were all weary, and expected the issue. As soon as he received them, he fixed his eye on the ground, and, after a very short time of consideration, he began to speak, and, to the amazement of the audience, repeated all that was wrote, in the same order it was set down, without scarce a stop, or any hesitation. And then beginning at the last, rehearsed it all backwards to the first; then he repeated only the first, the third, and the fifth; and in that order repeated all; and, indeed, in any order that the company desired, without any sensible error. He farther said, and he was noways given to lying or boasting, that he could in that method repeat thirty-six thousand names: And, which is yet more wonderful, his memory was so tenacious, that, a year after, he could repeat any thing he had entrusted to it. He taught Franciscus Molipus, a young patrician of Venice, who had a very infirm memory, in less than the space of eight days, to repeat half a thousand names with much ease, and in what order he was desired.—Muret. Variar. Lect. l. 3. c. 1. p. 54.

Mr Thomas Fuller, B. D. was famed in the late times of rebellion to have a great memory, insomuch that it was said he could name in order all the signs, on both sides the way, from
the

the beginning of Pater Noster-Row, at Ave-Maria Lane, to the bottom of Cheapside to Stocks-Market; and that he could dictate to five several writers at the same time, on as many different subjects. This gentleman making a visit to a committee of sequestrators sitting at Waltham in Essex, they soon fell into discourse and commendation of his great memory; to which Mr Fuller replied, ‘ It is true, Gentlemen, that fame has given me the report of a memorist, and, if you please, I will give you an experiment of it.’ They all accepted the motion, told him they should look upon it as a great obligation, laid aside the business before them, in expectation of the instance, and prayed him to begin. ‘ Gentlemen, (said he), I will give you an instance of my good memory in this particular. Your Worships have thought fit to sequester an honest but poor cavalier parson, my neighbour, from his living, and committed him to prison; he has a great charge of children, and his circumstances are but indifferent; if you please to release him out of prison, and restore him to his living, I will never forget the kindness while I live.’ It is said the jest had such an influence upon the committee, that they immediately released and restored the poor clergyman.

Others

Others have been unhappy in the want of memory ; some through the stupidity and blockishness of their natures, in not cultivating and employing their memories ; and others, of great ingenuity, are sensible of such a defect in nature as cannot be remedied by art ; and some, by a sudden surprise, sickness, or old age, have utterly lost the memories which they formerly had, and are objects of pity.

Atticus, the son of Herod the sophist, was so stupid and dull of memory, that his tutors could by no means learn him the letters of the alphabet ; which was so great a trouble to his father, that, to remedy this misfortune, he hired four and twenty boys of the like age into his house, and gave them the names of the alphabet, the first A, the second B, the third C, &c. that, by learning the names of his playfellows, his son might be instructed in knowledge of the first elements of learning.—*Cael. Antiq. Lect.* l. 26. c. 10. p. 933.

Seneca acquaints us, that Calvisius Sabinus, a rich man in his time, had so infirm and brittle a memory, and took so little care to mend it, that he forgot the names of Ulysses, Achilles, and Priamus, and yet knew these names as well as we do those of our brothers and sisters. This defect was supposed to be occasioned by a habit of slothfulness ; and yet he was ambitious to be
thought

thought a learned man, though he wanted an intellect and memory.—*Ibid.* l. 13. p. 616.

Curio, the orator, was almost in the same condition in respect of his memory ; inasmuch that, being to plead in a cause depending between Sex. Nevius and Tritinia Corta. where Cicero was on the other side, Curio of a sudden forgot the merits of the cause, and what he had to offer in behalf of his client ; and to excuse himself said, that the adverse party Tritinia had bewitched him ; whereas, in truth, it was the weakness of his memory which was discerned on other occasions : For, often times, when he proposed to himself to speak upon three particulars, he either would add a fourth, or leave out the third ; and, in his writings, would forget what he had set down before.—Zuing. *Theatr.* vol. 1. l. 1. p. 36.

Artemidorus, the grammarian, as he was walking for his recreation and health upon the sea shore chanced to see a crocodile sleeping on the Sands, and at length perceiving him to move, was so frightened with the danger he was in, in being so near that devouring serpent, that a conceit possessing his head, that it had already seized his left leg and hand, though he made a hard shift to get home. yet the fright made him lose the memory of his learning,
which

which he never could recover afterwards.—
Shenck. Obs. Med. l. 1. Obs. 2. p. 68.

Germanus, a clerk under the reign of the Emperor Frederick II. having, for some bodily indisposition, been let blood, it produced so strange an effect, that he forgot to write or read, and lost the use of his memory in all kind of learning. but in nothing else; for, in other affairs of life, it was as useful to him as formerly. In this unhappy condition, he continued a whole year; and then, which is strange and unaccountable, being let blood again about the same season, and in the same vein, he recovered his knowledge of reading and writing, and was the same man as formerly.—Fulgos. Ex. l. 1. c. 6.

Hermogenes, a Sicilian rhetorician, was famed for his early knowledge in that science. He taught rhetoric when he was but fifteen years of age, published books on that subject when he was but eighteen, which are still in being, and forgot all at four and twenty; whereupon it was commonly said, ‘That Hermogenes was an old man among the junior fry, but a boy among the seigniors.’—Quenstedt. dial. de Patr. vir. illust. p. 496.

Franciscus Barbarus, who was celebrated for his great learning in the Greek, when he became old, by sensible degrees, his memory so
decayed,

decayed, that he forgot all his learning in every language, and appeared like a man that never had any generous education, or had been sensible of letters. The same condition befel Georgius Trapezuntius in his age. And Pliny tells us of one, that, by a fit of sickness, lost the memory of his nearest relations and domestic servants; and that the great orator Messala Corvinus forgot his own name, though he remembered other things indifferent well.—Schenck. Obs. Med. l. 1. p. 68.

Montaigne says of himself, that, if, in speaking, he ventured to digress never so little from his subject, he was infallibly lost. I am forced, says he, to call the men that serve me either by the names of their offices, or their country, and, if I should live long, I do not think but I should forget my own name.

Plenus rimarum sum, hac atque illac perfluo.

I'm full of chinks, and leak out every way.

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I hid my purse.—Mont. Ess. Engl. vol. 2. p. 523.



C H A P. XXXIII.

Of Meekness, Humanity, and Mercy.

SURLY, rash, boisterous, and rugged natures; are the scandal of humanity, and in truth are but a kind of savage beasts, that walk upright, and on two feet, who, like their fellow brutes in nature, should trudge it on all four. Fools are fit for little; and ill natured surly animals are good for nothing. If they have leisure, they employ it in doing mischief; and, if you put them into business, they spoil every thing they undertake by their forwardness, and treating men morosely; but the meek and humble man is easy in himself, studies to make others so; and a denial from him is better relished by his obliging regret in doing it, than a favour granted by a rugged humourist. The meek and humble soul makes the nearest approach to original innocence, and is most godlike when he resembles him in doing good, and shewing mercy, which is as beneficial to themselves as others. They cannot hate, because they esteem

all as worthy of love as themselves : They cannot fear, because they do no wrong ; and grief can find no entrance into their breasts, because they have given none to others.

*Lightning and thunder, Heaven's artillery,
As harbingers, before th' Almighty fly :
Those but proclaim his style, and disappear ;
The stiller sound succeeds, and God is there.*

Quintus Fabius Maximus was, through the whole course of his life, of so humble and meek a disposition, that he was commonly called the *Lamb*, and a person so free from gall, that he knew not how to be angry, or out of humour. —Zuing. Theatr. Vol. 1. l. 1. p. 91.

When Pericles the noble Athenian was in extremities, and the chief citizens were about his bed bemoaning their loss, rehearsing the illustrious actions he had done for that republic, and the virtues that were so conspicuous in him, they all the while supposing him to be speechless ; but he hearing their discourses, said, ‘ I admire you should so honourably mention those achievements that are common to other Generals, and which Fortune claims a share in, and yet omit what I value above them all, viz. that, in the whole exercise of my authority in turbulent times, and when I
‘ had

‘had many great enemies, yet I never gave any
‘of my fellow citizens cause to put on mourn-
‘ing, either for themselves, or any of their re-
‘lat ons.’—Plut. in Pericl. p. 173.

When the Romans, at the taking Azazena, had made seven thousand of the King of Persia’s subjects prisoners, and refused to release them but by a pecuniary redemption, which the King, under his present circumstances, was not able to comply with, though the prisoners were almost starved for want of aliment. Aca-cius, Bishop of Amada, lamenting their condition, assembled his ecclesiastics together, and thus bespoke them : ‘Brethren, the God whom
‘we worship has no occasion for gold or silver
‘flaggons, cups, or dishes, because he neither
‘eats nor drinks ; and seeing the church has
‘many costly utensils of great value bestowed
‘upon her by the piety and liberality of good
‘Christians, I think it of the last necessity that
‘the church-plate should be turned into money,
‘and employed to redeem the captive Persians
‘out of durance, that they may not perish with
‘famine ;’ which was done accordingly, and the money sent for their redemption ; which all men commended as a singular act of mercy and humanity.

Jaques Amiot, Great Almoner of France, told me this story, much to the honour of a Prince of
ours,

ours, (and ours he is upon several good accounts, though originally of foreign extraction), that, in the time of our first commotions at the siege of Roven, this Prince, being advertised by the Queen Mother of a conspiracy against his life, by a gentleman of Anjou or Maine, kept it secret; but accidentally seeing the person, he called him to him, and seeing him pale and trembling with the consciousness of his guilt, thus accosted him: ‘ Monsieur, you already
 ‘ guess what I have to say to you, your counte-
 ‘ nance discovers it. You know very well such
 ‘ and such passages, (which were the most secret
 ‘ circumstances of his conspiracy); and there-
 ‘ fore, as you tender your life, confess be sure
 ‘ the whole truth of your design.’ The poor man seeing himself thus entrapped and convinced, for the business was discovered to the Queen by one of his accomplices, was in such a taking he knew not what to do; but, joining his hands together, to beg for mercy, he meant to throw himself at the Prince’s feet; who taking him up, further said, ‘ Come, Sir, tell me
 ‘ if you can, if at any time I have done you or
 ‘ any of your friends or relations the least in-
 ‘ jury? I have not known you above three
 ‘ weeks; What could induce you, without pro-
 ‘ vocation, to attempt my death?’ The gentleman replied, with a trembling voice, ‘ That it
 ‘ was

‘ was no particular grudge to his person, but
‘ the general interest and concern of a party,
‘ that had persuaded him to it as a meritorious
‘ act, to be rid of a person that was so great an
‘ enemy of their religion.’ ‘ Well, (said the
‘ Prince), I will let you see that my religion is
‘ more merciful than your’s. I will pardon your
‘ crime; but, get you gone, that I never see
‘ you more; and, if you are wise, hencefor-
‘ ward choose honest men for your counsel-
‘ lers in your designs’.—Mont. Ess. Engl. l. 1.
p. 173.

The Emperor Augustus being in Gaul, had certain information of a conspiracy that L. Cinna was contriving against him, who thereupon resolved to make him an example; and, for that purpose, summoned his friends to meet next morning, to consult about the method of doing it; but, in the night, was so exceedingly troubled, that, considering him a young man, and nephew to the great Pompey, he broke out into several ejaculations of passion, one while for saving him, another while for executing him; after which, he became silent for some time, and then became louder, and straining his voice more than before, to exclaim against himself, said, ‘ Why livest thou? If it be for the good
‘ of many thou shouldst die, must there be no
‘ end of thy revenges and cruelties? Is thy
‘ life

‘ life of so great a value, that so much mischief
 ‘ must be done to preserve it ?’ His wife Livia
 seeing him in these perplexities, ‘ Will you take
 ‘ a woman’s counsel ? (says she), Do as phyfici-
 ‘ ans do, who, when the ordinary recipe will do no
 ‘ good, make trial of the contrary. By severity
 ‘ you have advantaged yourself nothing : Lepi-
 ‘ dus has followed Savidianus, Murena Lepidus,
 ‘ Caepio Murena, and Tignatius Caepio. Be-
 ‘ gin now, and try what mercy and clemency
 ‘ may do. Cinna is convicted, forgive him ;
 ‘ he will never more have the face to hurt thee,
 ‘ and it will be an act of glory.’ Augustus was
 glad to hear that his wife was of the same opi-
 nion with himself ; therefore, in the morning,
 countermanded the meeting of his friends,
 commanded Cinna to be brought before him ;
 and having discoursed him two long hours,
 concluded, ‘ Well, Cinna, go thy way, (says
 ‘ he), I once again give thee thy life in the qua-
 ‘ lity of a traitor and parricide, which once al-
 ‘ ready I have given thee in quality of an ene-
 ‘ my. Let friendship, from this time forward,
 ‘ begin between us ; and let us try to make it
 ‘ appear whether I have given, or thou hast re-
 ‘ ceived, thy life with the better faith ;’ and so
 departed from him. Some time after, he pre-
 ferred him to the consular dignity, under pre-
 tence that he had not the confidence to ask it ;
 had

had him ever after as his very special friend ; and at last made him heir of his whole estate. This act of mercy was done in the fortieth year of the Emperor's age ; after which he had no conspiracy or attempt against him during the whole time of his reign.—Ibid. p. 173.

That humanity and mercy does often meet with an unexpected reward, is wittily represented by Urfinus Vellinus, under the notion of a man that was a-fishing, and happened to pull up the skull of a man that had been drowned there some time before ; upon which he suggests to himself, that what had befallen that man might attend him also ; therefore wraps it up in his coat, and goes to a place to bury it ; and, as he was digging a hole to put it in, finds a great heap of treasure that had been hid under ground, which he takes away, saying,

*The Gods do never prove ingrate
To such as others do commiserate*.*

Dr Cranmer, Archbishop of Canterbury, in the reign of Henry VIII. was so remarkable in being willing to pardon offences, that it became a proverb, ‘ Do my Lord of Canterbury an ill
* office, and he will be sure to be your friend

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‘ after

* Heywood, Hier. l. 8. p. 538.

‘after that so long as you live.’—Clark’s *Mir.*
c. 92, p. 410.

Robert Holgate was parson of the parish in Lincolnshire, where Sir Francis Aske dwelt, who made him so uneasy by continual suits, that he left his benefice, and retired to London, where, being preferred to be one of the King’s chaplains, he was afterward made Archbishop of York, and President of the Council in the North; and it so falling out, that the Knight having a trial before that council, he was much afraid that the President would remember the differences that had formerly been between them, and stick hard upon him by way of requital; but, on the contrary, the Archbishop, passing by all former injuries, shewed him all the favour he could with respect to justice.

C H A P. XXXIV.

Mistakes and Oversights.

IN all human affairs, small matters have often-times great effects, which not being regarded in the consequence, are irreparable in the end. Where one absurdity is granted, infinite others will follow; therefore men should be always upon their guard; for being in nature subject to mistakes, errors, and oversights, we cannot be too cautious in foreseeing and preventing a misfortune, that when it happens is never to be remedied. Time, it is possible, may be so indulgent to some men, as to favour them with an opportunity to repair their oversights; yet so much has depended upon seeming trivial turns, and the weightiest affairs have been so disordered by them, that the greatest diligence could never make amends for a seeming slight mistake. Some men commit mistakes through ignorance and want of judgment, and, at the same time, declare themselves incapable of business; others through rashness and want of consideration; and others through pride, as
scorning

scorning to consult the opinion of men that are more intelligent than themselves, only because they are their inferiors. Physicians tell us, that an error in the first concoction is incurable; and so it happens in the affairs of life, especially in military exploits, where the mistake of one word may spoil a well laid design. As, for example,

At the siege of Perugia, a city of Hetruria, now in Ombria, in the ecclesiastical estate, when the place was as good as taken, and nothing to hinder the entrance of the enemy but a chain laid cross the gate, the soldier that was cutting it asunder cried to the rest that pressed upon him, ‘ Give back, give back,’ only that he might have room to fetch the greater stroke at the chain; which being mistaken for a word of command, the army that were ready to enter the city, apprehending there was some new danger discovered before them, retreated in such confusion and precipitation, that the city was preserved by that fatal lucky mistake.—Hiylen’s Cosmog. p. 99.

Pompey the Great being present at a sacrifice, where beasts being killed for that service, his clothes chanced to be smeared with their blood, upon which he sent them home, and put on others; but his wife Julia seeing her husband’s
garments

garments all bloody, and none being at hand that could tell how it happened, she apprehended that some mischief had befallen him, and immediately fell into a swoon, and died.—Valer. Max. l. 4. c. 6. p. 115.

In the midst of that bloody battle at Cannas that was fought between the Romans and the Carthaginian general Hannibal, there happened this fatal mistake, viz. L. Æmilius Paulus, the consul, being wounded his horse threw him; which being seen by many soldiers in that cohort, they presently dismounted, to assist the consul on foot, and to set him on horseback again at the first opportunity. The rest of the Roman cavalry perceiving what was done in the front, thought it had been by command from their superior officer; so that all followed their example, and dismounted, to fight on foot with their companions; and Hannibal falling upon them at that advantage, won the greatest victory that ever he obtained against the Romans; and, had his future conduct been as prudent as his victory was great, he might have entered Rome itself with little opposition, for the Romans expected nothing less.—Plut. p. 183.

Lartēs Tolumnius, King of the Vientines, playing at dice with another person, and having a lucky throw, said in merrymen to his antagonist,

gonist, ‘Occide;’ which was no more than if he had said, ‘Now kill or beat me if you can;’ at which instant of time the Roman ambassadors coming in to transact some affairs with the King, his guards mistaking the King’s meaning, and regarding the word Occide as a command for them to execute, which, in truth, was but a word spoken in jest to the other gamester, fell upon the ambassadors, and killed them.—Zuing. Theatr. vol. 1. l. 1. p. 29.

Julianus, surnamed Hospitor, returning one morning very early to his house, with a purpose to take his repose, found his father and mother fast asleep in the same bed where his wife and he were accustomed to lodge; and, being a little troubled with jealousy, imagined that his wife was false, and was in bed with her gallant, who lay asleep by her; whereupon, without examining further into the matter, killed his father and mother by an unhappy mistake.—Ibid. vol. 2. l. 7. p. 464.

Valentinus Balsius, a preacher, was tender-sighted from his nativity; and, when he came to maturity, was sand-blind; being a painful student, and rising one morning before daylight, intending to light a candle, came with his match to the fire side, and thrust it into a cat’s eye that had took up her sitting there, supposing, by the shining, that it had been a live coal
of

of fire. The cat being hurt in so tender a part gave a leap and a scream, that frightened the poor ecclesiastic almost out of his senses ; and, fearing it to be a spirit, obliged him to return into his chamber for safety, where at length discerning the truth of the matter, his fears were converted into a pleasant scene of mirth and laughter.—*Ibid.* vol. 2. l. 5. p. 382.

Arnulphus the Emperor laying siege to the chief city of Rome, it happened that a hare being started in the camp, and taking its way towards the city, a considerable number of soldiers pursued her, with great noise and shouting, which being seen by the Romans that were upon the walls, they thought the besiegers were resolved to make a desperate assault ; and were so overcome with fear, that they abandoned the walls and works, and run into the city for safety ; which the enemy observing, made use of the advantage, and took the city with little opposition.—*Fitzherb. of Relig. and Policy, part 1. c. 14. p. 132.*

King Edward II. a Prince more weak than wicked, being deposed by his subjects, and hurried from one prison to another, was at last brought back again to Berkley Castle, in Gloucestershire, and there barbarously murdered. Some write, that Adam de Torleton, Bishop of Hereford, by a dark and ambiguous sentence of
Latin,

Latin, instigated the murderers to hasten the execution, in these words: ‘*Edvardum occidere nolite timere bonum est;*’ which must be either read, ‘Do not kill Edward; it is good to fear him:’ Or, ‘Do not fear to kill Edward; it is a good act.’ It was interpreted in the latter sense, and cost the King his life. The execution being over, the murderers, Gourny and Matrevers, apply themselves to the Bishop for a reward; but found him readier to accuse their ignorance, for misconstruing his Latin, than to own the service; for you see he had so contrived it, that at once he excited them to it, and concealed an excuse for himself.—*Hist. Engl. vol. 1. p. 191.*

‘Every man,’ says the proverb, ‘is the builder of his own fortune;’ and the most miscreant for want of taking the lucky gale; for the good that proceeds from Heaven, requires patience, and that which comes from the world, care and prudence, to keep one from being baffled by impertinence or folly. It is an unhappiness in some men, that they make an engagement of their misfortunes. When they have once began to err, they think themselves obliged in honour to continue it. Their hearts accuse them of neglect or misdemeanour, and yet their mouths defend them. Whence it follows, that having been accused of inadvertency for
beginning

beginning the folly, they pass for naturals by persevering in them. To prevent mistakes, a wise man will do that at the beginning, which a fool does in the end. He always nicks the time; for that being lost, nothing follows but reproach and eternal dishonour.—L'Homme de Cour. Max. 26.

C H A P. XXXV.

Of Modesty, in want of pushing one's Fortune.

MODESTY is one of the chiefest moral virtues in itself, and an excellent stock to graft all others on. Other qualifications have their abatements agreeable to their use designed, and the opinion the world has of their owners; but modesty is a virtue which never feels the weight of censure; for it silences envy, by meriting esteem, and is beloved, commended, and approved, wheresoever it is found. It is the truest glass in the world to dress by, the choicest director of our discourses, and a sure guide in all our actions. It gives rules in forming our looks, gestures, and conversations, and has obtained such an esteem among the judicious, that though mode or art be wanting, it will either cover, excuse, or supply all defects; because it is guarded by an aversion to what is criminal, an utter dislike of what is offensive, and a contempt of what is absurd, foolish, or ridiculous. It is the great ornament of both sexes; for
those

those that have forfeited their modesty's, are reckoned among the cast-a-ways that will never come to any thing but shame, scandal, and derision; and, indeed, the deformity of immodesty, well considered, is instruction enough; from the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that was ever preached upon the subject.

An Athenian citizen, almost worn out and bending together with age, and the infirmities that attended it, came late into the theatre to be a spectator of the plays; and none of the citizens offering him a place, the Lacedemonian ambassadors called him to them, and, out of respect to his decrepit old age, and in reverence to his gray head, gave him one of the best places among them; which the people observing, with loud and signal plaudits showed their approbation of the singular modesty of the ambassadors; to which one of them replied, 'I see the Athenians know what ought to be done, though they neglect the doing it.'—Val. Max. l. 4. p. 113.

Archytas was so modest in his speech, as well as in all the actions of his life, that he would carefully avoid all words that bordered upon undecency and obscenity; and if, at any time,

he found himself under a necessity of using words that he thought might be an offence to chaste ears, or defile his own mouth, he would be silent, or else write the words upon the wall that should have been spoken ; but by no persuasions could be brought to pronounce them.—Ælian. Var. Hist. l. 14. c. 19. p. 406.

Martia, daughter of Varro, had so accomplished herself in all famous arts, that she was accounted one of the most profound wits of her sex, and the age she lived in ; but, above all, she had a peculiar talent in painting ; but could never be prevailed with to draw the picture of a naked man, lest she should run against the laws of modesty.—Causs. Treat. Passions, p. 82.

Michael the Emperor of Constantinople, after a series of continued victories, meeting with a total defeat in a fight against the Bulgarians, was so confounded with his own disgrace, that in pure modesty he resigned his imperial crown, and betook himself to a private life.—Fulgos. l. 4. c. 5. p. 515.

A gentleman being asked how it came to pass that he, being a man of extraordinary natural parts, and those improved by an university education, foreign travel, diligent study, and the knowledge of most European languages ; besides, being well born, and having many friends to recommend him, how he could
miss

miss a considerable employment in the government, at a time when there was so many vacancies? The gentleman answered, 'The reason is plain; I have too much modesty, and too little impudence, to be preferred, where a higher value is put upon the latter than the former. The friends you mention are the people that do me the greatest injury; for they representing me a scholar, put me in danger of being thought wiser than my master; or else the whole office conspire to keep me out, for fear it should discover their own imperfections; and therefore say I am a bashful man, and consequently unfit for business that requires a greater stock of confidence than learning, and impudence than ingenuity.'—*Serious Complaints*, p. 22.

There are others who, with Peter Blesensis, Christopher Urswick, and many others, that out of modesty refuse honours, offices, and preferments, which almost fall into their mouths, because they cannot put themselves forward by such arts as are absolutely necessary to introduce them; and therefore content themselves with their present condition, and are never like to rise but by miracle.—*Burt. Mel.* p. 115.

A virtuous lady, and of a considerable estate, discovering to a friend that she could willingly make such a gentleman her husband, naming
the

the person ; he acquainted him with it, who answered, ‘ I am obliged to the lady for her
‘ good opinion of me, and must say, she is the
‘ only person in the world that I don’t venture
‘ to marry, because I have a passion for her ;
‘ but I am so bashful that I cannot ask her consent ; but, if she would consent to marry me
‘ in the dark, I would endeavour to requite her
‘ favour, by being a very kind and loving husband.’ Which being told the lady, she first put him upon writing to her, then employed him as her steward, to give him access to her person, and soon after made him her husband.—
Fitzherb. Relig. and Polit. p. 128.

CHAP.

C H A P. XXXVI.]

Money, its Power and Prerogative.

HE was much in the right that said, ‘ Covetousness is the root of all evil, and money the ‘ great debaucher of mankind.’ There is nothing so dear that money will not purchase ; nor any thing so wicked, but money will procure persons that will dare to attempt it. When bestowed upon the grateful, it makes him your humble servant, beyond the stretch of a formal compliment ; he is, life and limb, devoted to your interest. . On the contrary, a mercenary knave runs along with the largest and openest purse ; and a fairer bidder shall make him betray the best friend he has, kill a King, murder a father, ruin a brother, sell his country, with his soul and body, for the lucre of a great sum of money, and take the pillory and the gallows in his way to the Devil. Money makes the physician promise you health when he sees you are a-dying ; puts an ignoramus into office ; makes the lawyer set a good face upon an ill matter ;

hides some time a *Non Con Tubster* under a gown and cassock, and persuades him to conform, reform, deform, and submit to any form, for the sake of his Goddess *Pecunia*. On this head I see no boundary ; and therefore will quit my own thoughts, to accommodate my reader with those of the incomparable Butler on this subject.

*Money being the common scale,
Of things by measure, weight, and tale,
In all th' affairs of church and state,
Is both the balance and the weight.
Money is the sov'reign pow'r
That all mankind falls down before.
Men venture necks to gain a fortune,
And hemp defy, and Ketch importune.
The soldier does it every day,
(Eight to the week) for sixpence pay :
Your petty-foggers damn their souls,
To share with knaves, in cheating fools :
And merchants vent'ring thro' the main,
Slight pyrates, rocks, and horns, for gain.
This money has a pow'r above
The stars and fate, to manage love ;
Whose arrows, learned poets hold,
That never fail, are tipp'd with gold ;
For, though love's all the world's pretence,
Money's the mythogolic sense ;*

The

*The real substance of the shadow,
Which all address and courtship's made to.
For money, 'tis that is the great
Provocative to amorous heat ;
'Tis beauty always in the flow'r,
That buds and blossoms at fourscore.
'Tis virtue, wit, and worth and all,
That men divine and sacred call ;
For what's the worth of any thing,
But so much money as 'twill bring.
He has success, and wins the fro,
That burns foe love and money too ;
Makes all his flames and raptures double,
And hangs or drowns with half the trouble.
In short, 'tis money, like the swords of kings,
That's the conclusive reason of all things.*

Hud.

F. Atticus, a wealthy citizen of Rome, refusing to supply his prodigal son with so great a sum of money as he demanded, he resolved to get by stealth what he could not obtain by entreaty. To that end, he, and a servant of his father's that confederated with him, resolved to break open a chest, and rob his father of all the money that was in it ; which, by agreement was to be equally divided between them, and each to seek their fortunes in a strange country. The money was in a chamber over that where his father and mother lodged ; and ha.

having opened the chest, and loaded themselves with money, as they were coming down stairs, one of the bags broke, and the money rattling down stairs, awaked the father and mother, who apprehending that thieves had broke into the house, and were robbing it. He rose in great haste ; and, laying hold of his son, whom he thought a stranger, his son killed him with a stiletto. The mother running to the window to call for help, the servant threw her out of it, and dashed her to pieces. Then the murderers made their escape ; and, by day break, were got with their treasure three miles out of Rome, where they went into a public house, to consult which way they should bend their course to avoid being apprehended ; but, differing in opinions, and both being obstinate to take his own course, the servant demands half of the money, which the son refusing to give him, he beat his brains out with a hammer that he found in the room where they were. Then put some money into a fire-shovel, and having melted it, called up the host, and thus bespoke him : ‘ This
‘ dead man is the son of F. Atticus in Rome, to
‘ whom I was a servant ; last night we robbed
‘ and murdered my master and mistress, and
‘ disagreeing about dividing the money, I have
‘ (villain as I am) killed the son. O cursed
‘ money, that has betrayed me to all these acts
‘ of

of barbarity, robbery, and murder ; but, as money tempted me to it, so it shall punish me for it ;' and so poured the melted silver down his throat, and died immediately.—Plin. l. 7. c. 14. p. 263.

King Edward VI. of England having renounced the Pope's supremacy, and the errors, idolatry, and superstition, of the church of Rome ; when Queen Mary I. was in the quiet possession of the throne, she sent ambassadors to Pope Paul IV. to acknowledge and lament the late defection of the kingdom from that see, to submit to his jurisdiction, and beg absolution. The ambassadors being upon their knees, and the Pope, for some time, having beheld them in that humble posture, took them up, embraced them with great satisfaction for the conversion of the kingdom ; and, in reward of so much piety in Philip and Mary, whom he looked upon as the happy instruments of so blessed a change, gave them the titles of King and Queen of Ireland ; and afterwards, in a private conference with the ambassadors, he blamed England for having shewed their penitence but in part ; for, while they retained any thing of the goods of the church, and did not make restitution to the utmost farthing, a curse would remain on the kingdom, and the people continue in a perpetual snare, and danger of damnation.

He

He further told them, the sooner they paid the *Peter Pence* (for collection of which he had already sent an officer into England) the more easy would the gates of heaven be opened to them ; for, how could they expect that St Peter would turn his keys, whilst they denied him those fees which were the dues and perquisites of his office. Here you see that money, in the sense of an infallible Pope, has the keys of heaven and hell, and admits or excludes as it is produced or detained.—Ricaut's *Pope's Lives*, par. 2. p. 110.

Two French gentlemen being candidates for the same employment at court, and both appearing before the Chancellor at the same time for his favour in it, he bid each of them set forth his pretensions, for he was resolved to bestow the office to him that he thought best deserved it. One of the gentlemen, being a modest and ingenious person, said, ‘ I have no pretension but the good services I have already done the King, and the hopes of your Excellency’s favour in considering them, which to-morrow will be attested by several persons of honour, who design to attend your Excellency for that purpose.’ The other, having a greater stock of assurance, and being better instructed in the humour of the Chancellor, said, ‘ I cannot pretend

‘ tend to services already performed, but come
‘ to tell your Excellency that I dare do or omit
‘ any thing the court shall command me, and I
‘ have brought five hundred Louis d’or’s with
‘ me for your Excellency’s satisfaction in my
‘ future obedience.’ The Chancellor turning
to the first gentleman, said, ‘ Monsieur, This
‘ gentleman has brought such authentic testimo-
‘ nials with him, that I cannot refuse to grant
‘ him the employment ; and to-morrow, when
‘ your friends come, I will consider your merits
‘ for something that may fall hereafter ; there-
‘ fore, pray be diligent in finding a vacancy,
‘ and bring your friends with you, and you may
‘ depend upon my favour in granting it.’—De
Serre’s Hist. p, 364.

Abolutions are as common and cheap at Rome as whores ; for no money is refused for either, where no more can be had. I have seen, in the custody of Christopher Cole of Charlton, Esq; in the county of Gloucester, a pardon granted to Sir Ralph Sadler, and his heirs forever, for all their sins past, present, and to come ; with a remark on the backside of the grant, that the pardon cost twenty nobles : Which puts me in mind of a Calabrian that had buggered a goat, and having bought an absolution of his father confessor, and being asked by a friend what it cost him, he answered, ‘ I procu-
‘ red

‘red it for four pistoles ; and I think, for the
‘other odd one, I might have had a dispensa-
‘tion to have married the beast.’ You see the
power of money, against the love of which take
this antidote,

*Si ventri bene, si lateri est pedibusque tuis nil,
Divitiae poterant regales addere majus.*

*If thou art right and sound from head to foot,
A King’s revenue can add nothing to’t.*

CHAP.

C H A P. XXXVII.

Murders strangely Discovered.

THE hateful sin of wilful murder is so horrible in its own nature, that if the Devil, after corrupting men's minds with the thoughts of it, did not also blind their understandings, and bribe their consciences, with the certainty of concealing it, and the hopes of escaping punishment in this world, no man would be villain enough to commit a premeditated murder. In some instances murder has been long concealed; but, generally speaking, the all-seeing eye of Heaven, to declare his abhorrence of such sanguinary abominations, detects it by some unthought of accident; and the barbarous actors are made as exemplary in their punishments, as they were infamous in committing them: Of which I shall give you but a few examples, because the wickedness of the age does too frequently supply us with fresh copies of former originals.

Luther gives a relation of a German, that falling into the hands of highway-men, who, not content with robbing him of all he had, but to conceal their theft would also murder him, as they were struggling to cut his throat, the poor traveller spying a flight of cranes over his head, cried out, ‘Oh crane! as you are witnesses of my being murdered, so I adjure you to detect the murderers, that my blood may be revenged by the hands of justices.’ Not long after, these thieves and murderers being drinking in an inn, a great flight of cranes came and settled on the top of the house, making a dreadful noise and clamour, which the villains perceiving, fell a laughing and scoffing among themselves, saying, ‘Behold there are the silly revengers of the German’s death, whom we lately robbed and killed;’ which being overheard by a servant in the inn, he related their words to a magistrate, who caused them to be apprehended; and, examining them singly, found they so disagreed in making their several defences, that the magistrate catching them tripping, laid the murder so home to them, that they confessed the fact, and were all put to death accordingly.—Beard’s Theat. Judgm. l. 2. c. 11. p. 299.

In the second year of the reign of King James I. one Anne Waters settling an unlawful love,

love, or rather lust, on a young man in the neighbourhood; and, finding their frequent meetings were interrupted by her husband, they agreed to strangle him; which being done, they buried him under a dunghill in the cow-house. The man being missed by his neighbours, and the woman artificially dissembling her grief, and admiring what was become of him, all were at liberty to make their own conjectures; but none suspected the wife of contributing to his absence, but assisted her inquiries after him. In this time one of the inhabitants of the village dreamed, ‘That his neighbour, ‘Waters, was strangled, and buried under a ‘dunghill in the cow-house;’ and, telling his dream to others, it was resolved the place should be searched by a constable; which being done, Waters’s corps were found; and some other concurring suspicions appearing, the wife was apprehended; and, confessing the truth, was burnt, according to the law in that case provided.—Baker’s Chron. p. 614.

A young butcher who lived with, and served his mother near Smithfield-Bars, wanting money to supply his extravagant expences, and his mother refusing to give it him, he took his opportunity, cut his mother’s throat as she lay sleeping in her bed, took away twenty pounds, and hired a Gravelend boat at Billings Gate to
carry

carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Essex. The watermen's names were Smith and Gurney, who perceiving he had money, by whispering one with another, agreed to cut his throat, and share it between them; which being done, they threw him over-board, washed their boat, and as if they had done no harm, landed unconcerned at Gravesend. This murder was concealed several years, till the murderers falling out at a game at shovel-board, and hot words arising, one said, 'Thou knowest, 'rogue, it lies in my power to hang thee, for 'murdering a man between London and 'Gravesend.' 'And if thou dost,' replied the other, 'thou shalt hang for company; for thou 'didst wash the blood out of the boat, and hadst 'thy share of the money.' Upon which being seized, they confessed the fact, were tried, convicted, and condemned at Maidstone, and hanged in chains on the water-side, a little above Gravesend. None of the butcher's relations knew what became of him till this accident happened; and then the watermen describing the man and the time, it was known to be the butcher who the same morning had murdered his mother.—Clark's *Mirr.* c. 104. p. 500.

Parthenius, treasurer to Theodobert King of France, having killed his dear friend Ausanius,
and

and his wife ; when no man accused, much less suspected him guilty of such a crime, Providence so ordered the affair, that he discovered it himself after this strange manner. As he was taking his repose in bed, he suddenly cried out, ‘ Help, help, or I am ruined to eternity ;’ and, being demanded what made him in such a terrible fright, he, between sleeping and waking, answered, ‘ That his friend Aufanius, and his wife, whom he had murdered long ago, summoned him to answer before the tribunal of ‘ God Almighty.’ Upon which words he was apprehended, and, upon conviction, stoned to death.—Beard’s Theat. l. 2. c. 10. p. 285.

C H A P. XXXVIII.

Of the Power and Prevalency of Music.

So great is the empire of music over all the faculties of human nature, and so loud have been the ingenious in celebrating its power and praises, that they have left nothing scarcely in heaven, not at all in the air, sea, or on the earth, but what, in excess of fancy or merit, they have subjected to its dominion for the better. Its harmony ravisheth the soul, and carries it beyond itself, helps, elevates, and extends it. Scaliger gives a reason of these effects; because, says he, the spirits about the heart taking in that trembling and harmonious air, are moved with it into agreeable joys and chearfulness; for affecting not only the ears, but the arteries, vital and animal spirits, it erects the mind into a sprightly vivacity; by which means it expels grief, dissipates the clouds of melancholy, and extirpates the dust and dregs of care, which, lurking in our thoughts, makes life uneasy and burdensome. It extenuates fears and
furies,

furies, abates cruelty, alleviates sorrow and heaviness, and utterly destroys spleen and hatred. In short, music cures diseases, sweetens the labourer's toil, and adds new courage to the soldier.

*Man may most justly tuneful strains admire,
His soul is music, and his breast a lyre.
A lyre which, while its various notes agree,
Enjoys the sweet of its own harmony.
What ravishes the soul? What charms the ear?
Is music, tho' a various dress it wear.
Beauty is music too. tho' indiguisse,
Too fine to touch the ear, it strikes the eyes,
And thro' 'em to the soul, the silent stroke conveys.*

Dryd.

In Calabria are a certain kind of serpents peculiar to that country, called Tarantulas, whose stings dart poison; and the diversity of operations in those that are stung are stupendous: For some will be always slumbering and sleeping, and others cannot sleep at all. Some are in continual motion, and others so lazy, they will not stir. One weeps, a second laughs, a third sweats, a fourth vomits, and a fifth runs mad. The blyth and mad are cured by music, at least it is the cause; for, in forcing them to dance continually, by sweating in the pains they

they take, the poison is expelled.—Epiphan. Ferd. Caf. Med. Hist. 81. p. 248.

Timotheus the Milesian was so great an artist in music, that he could raise or subdue a passion at his pleasure. One time, when he played and sung a song in honour of Pallas, when Alexander the great was present, that Prince was so transported out of a melancholy into a martial humour, that, in great haste, he called for his horse and arms, as if he was just going to engage the enemy; but the musician changing his key into a more sedate and graver note, that great soul sat as quiet and still as if the musician had founded a retreat to his passions.—Alex. ab Alex. in dieb. Gen. l. 4. c. 2. p. 178.

Clinias the Pithagorean, finding himself inclined to anger, took no other course to allay it, but when he found it attempt to seize him, he would immediately take up his harp and play, and sing to it; and, when he was asked the reason why he did it, he said music had such a virtue in moderating the spirits, that as soon as he began to play, he found himself reduced to his desired temper of mildness, without a possibility of being inflamed by choler.—Ælian. Var. Hist. l. 14. c. 23. p. 409.

Theodosius the Emperor having great occasion for money in his wars against the tyrant Eugenius, and designing to raise it by heavy

impositions, the Antiochaeans resented it so ill, that they gave the Emperor undecent language, and pulled down his statues, and those of the Empress; but afterwards considering how they had foolishly provoked the Emperor's displeasure, they cursed their insolency, and begged of God to incline the Emperor's heart to mercy. Their bishop, Flavianus, besought the Emperor to pardon his citizens; but, finding all his intercessions ineffectual, and that the Emperor was preparing to ruin the city and citizens, he prevailed upon those that had the charge of the singing boys, that they would command them to sing the sorrowful supplications and prayer of the citizens of Antioch to the Emperor: And Theodosius being attentive to the grave and solemn music, was so seized with pity and compassion, that, being about to drink, his tears fell into his cup; and, forgetting the provocations the Antiochaeans had given him, received them to mercy, and freely pardoned them, and spared their city.—Nicep. l. 12. c. 23.

Asclepiades, a famous Roman physician in the time of Pompey the Great, as often as he had any patients that were diseased with the frenzy, or any other perturbation of mind, seldom gave any other prescription for their cure than repeated concerts of vocal and instrumental music, and rarely failed of success. Ismenias the Theban

Theban observed the same method with all his patients that were afflicted with the sciatica : And, when Apollonius inquired of Canus, a Rhodian musician, what feats he could perform with his instruments ? he answered, ‘ That he
‘ could make a melancholy man jocund ; him
‘ that was merry much merrier ; a lover more
‘ amorous ; and a religious man more devout
‘ and zealous in the adoration and service of
‘ the Gods.’ And, to conclude this head, Mr Carew, in his description of Cornwall, says, that whales will come and show themselves dancing at the sound of a trumpet ; and, in folio 154, says, that harts, hinds, horses, dogs, bears, &c. are extremely delighted with music.—
Zuin. Theat. vol. 5. l. 3. p. 1291. ; Ibid. 1292.
Philost. l. 5. c. 7. p. 205. ; p. 35. 154.

C H A P. XXXIX.

Natures defects in some Parts, supplied by others.

LOUD and common have been the complaints against Nature, representing her as a stepdame to mankind, but as a natural and indulgent parent to other creatures. We (say they) are brought forth with pain, and by our early cryings foretel our future miseries. We are often misshaped in our births, defective in our parts, and sometimes monstrous, whereas other creatures are born with ease, sport and play as soon as they come into the world, and are very rarely deformed; but these complaints are false and ungratefully attributed to nature, who, as she is generally kind and obliging to all her creatures, leaving none without necessary means for the conservation of their beings, so in a special manner has she carried it with a motherly tenderness to mankind above other animals, for if she fails in her first intentions, which are always well designed, she makes such after provisions to supply such defects, as we cannot contemplate

template without admiration, and even silences the complaints of her infirm productions; when other creatures for want of reason are incapable of applying such helps as she has provided.

Thomas Schiveiker of Combourg, in Germany, a person well descended, was born without arms, and yet with his feet could perform what any other man could do with his hands. Having set himself upon a seat, equal with the height of the table, he took a knife with his feet, cut bread and meat, and carried it to his mouth with his feet, as likewise he did the cup, when he had a mind to drink, and that as readily as other people do with their hands. After dinner to give us (says my author) other specimens of his dexterity this way, he writ several copies of letters in the Latin and German tongues, so exquisitely fair, and in strait lines, that we were all ambitious of having some of them, to keep as extraordinary rarities. Upon our requests he made several good pens with a penknife, and presented them to us. While he was employed in these things, I made particular observation of the make of his feet, and saw his toes were long, and fit to lay hold on any thing. The Emperor Maximilian being in his progress in that country, had a curiosity to see him,

him, and being pleased to see how nature had supplied her own defects, presented him with a gratuity agreeable to his imperial dignity. The same author gives us a relation of another German born without arms, that could flourish a sword over his head, sling javelins at such a certainty that he commonly hit the mark. And all other offices of the hands he performed with his feet. He was afterward broken upon the wheel, for several robberies and murders he had committed.—Camer. hor. subfiscivæ. cent. i. c. 37. p. 169. 170.

Mr Crispe, brother to Sir Nicholas Crispe, had been deaf a long time, but had attained to such a knowledge of what men spoke, by the motion of their lips, that he was admired by all the merchants on the Exchange, and is still fresh in the memories of all that knew him. When Sir Alexander Cary was beheaded on Tower hill, this Mr Crispe pressed through the crowd to get near the scaffold; and Mr Huft an officer in the city train-bands bid him forbear, till being told who he was, and then made him room. When Sir Alexander turned himself to speak to the people, Mr Crispe fixed his eyes so steadily upon the motion of his lips, that he carried away the substance of his speech, and declared it to several persons, who all admired
at

at the unaccountable method of his perception.
—Clark's Lives, p. 190.

A German, who had been blind from the seventh year of his age, took such delight in making musical organs, that in time he grew to be an excellent artist. Frederick Duke of Wirtenburg, says my author, shewed me an organ of exquisite workmanship, that was of this blind man's making. I heard the artist himself play upon it, who made excellent music. Looking upon his eyes, I could see no imperfection in them; but was convinced that he was really blind, because he could work in the dark. He could discover the different sorts of wood he used in his work, by the touch only.—Plat. Obser. l. i. p. 110.

I was credibly informed, said Antonius de Palermo, by King Alphonfus, of a certain Sicilian that was born blind, that often followed him a hunting, and would shew the huntsmen, who had the perfect use of their eye-sight, the lodgments and retreats of the beasts of game, when they themselves were at a loss. He further said, That the same blind person having by his parsimony got together the sum of five hundred crowns, for fear of losing them, buried them in a ground near his habitation; but being spied by a neighbour, and particular friend and acquaintance, as soon as the blind
man

man was gone, he made bold to take it away. A short time after, the blind man going to visit his treasure, found to his great grief and disappointment, that some body had overseen him, and put the cheat upon him, which made him almost lose his senses, for he was a very covetous miser. At length, recovering the better use of his intellects, he concludes, that none could put this abuse upon him, but his particular acquaintance aforementioned : Whereupon he makes him a visit, and tells him he came to ask his advice in a matter of importance. I have, says he, a thousand crowns, that I have no present occasion for ; half of them I have already hid in a very safe place, and the other half I know not what to do with ; what think you, may not I venture to lay them with the former ? His friend by all means commended his prudent resolution, and with all imaginable diligence, carried back the 500 crowns he had taken away, in hopes of having the whole thousand crowns together. A while after the blind man goes to the hole ; and, finding his money there again, carries it to his own home, and after he had locked it up in his chest, goes to his acquaintance, and merrily told him, ‘ That the blind ‘ man saw better, than he that had the perfect ‘ use of his eye-sight.’—Camerar. hor. Subcis. Cent. 2. c. 8. p. 28.

It is reported of Count Mansfield, that notwithstanding he was stone blind, he could distinguish the white from the black only by the touch; and in the history of the philosophical transactions of the Royal Society, we have many examples of persons that could distinguish any one colour from another, and name what they handled only by feeling, without the help of eyes.—Bartholin. Hist. Anatom. Cent. 3. p. 87.

CHAP.

C H A P. XL.

Noctambulos or Sleep-Walkers.

SOME persons that love to amuse the world with the notion of apparitions, and the walking of spirits, will needs attribute this strange sort of sleeping walking, to some spirit good or bad, which insinuating itself into the body, governs it at pleasure ; whereas, in truth, we should ascribe it to the imagination, which receives the impressiion of objects in a very great degree ; so that they are constrained to move, and go towards the things represented, and not to waken, though they swim over rivers, (of which there have been examples) by reason of the great quantity of thick and glutinous vapours that seize the brain, obstructing its outlets, and may be helped on by a great quantity of subtil spirits, quickness of wit, a habit and custom of doing some action : Besides, extraordinary motions may as well be referred to dreams, as any other motions which are made in sleep, considering they come from the same cause, are
made

made by the same organs, and differ not but in degree, the one being made by a bare representation of the species, and the other by a strong impression of the imagination. So that to me it appears no more a wonder, for a man to rise out of his bed, walk, get upon the ridge of a house, climb a tree, and do other like things without waking, than it is to see another dreamer to talk in his sleep, laugh, cry, stir his arms and legs, strike, kick, and quarrel; both being led to it by the same means.

A young man, in whose constitution cholera was too predominate, rose out of his bed fast asleep, took a sword in his hand, opened the doors, and muttering to himself as if he was much enraged, went into the street, and quarrelled alone, making several passes as eagerly, as if he had been duelling with an enemy, till by a slip of his foot he fell down and wounded himself in the breast with his sword, in the fall. Hereupon awaking terribly frightened with the wound, that missed but a little of taking away his life, and being apprehensive that these night walkings would one time or other be fatal to him, he applied himself to me says my author, and was cured.—Zacut. Lusitan. prax. admirand. l. 1. obs. 43. p. 33.

Henricus

Henricus ab Heeres gives us a relation of a young man, much addicted to poetry, while he was in a famous academy, who cudgelling his brains sometimes the whole day, in making, correcting, and blotting out again his compositions, and not being able to please himself, was forced to leave many gapes and spaces till a more lucky sitting ; but then would rise in the night, open his desk, fall to writing, fill up the chasms, read aloud what he had written, laugh heartily at what pleased him, and call his chamber-fellow to do the like ; and yet all this while he was fast asleep : then putting off his shoes and clothes, shutting his desk, and laying his papers in the same posture he had done before, went to his bed again, and slept till he was called up, utterly ignorant of what he had writ, said, or done in the night time. In the morning returning to his studies, and finding his chasms in his verses filled up with his own hand, he was surprised to think whether it was done by man, or some evil genius, and was in great perplexity, till his fellow students put him out of them, by resolving his doubts. Sometime after he left the schools, and betaking himself to a virtuous wife, was haunted with the same infirmity, would rise in the night, take the child out of the cradle, walk about the house with it, and answer any question truly, that his wife then

then propounded to him, which he would not do at other times. About the 40th year of his age, and to his great satisfaction, this custom left him, unless he had drank hard over night. His wife and whole family that had seen him walking, reading, and writing, being desired to observe it, affirmed that he spoke as plainly as if he had been awake, and that his eyes were open all the time, of which he was wholly ignorant, and sincerely protested he saw not at all, and remembered nothing of what they said he had done.—Henric. ab Heer. obser Medic. l. 1. p. 32.

An Englishman in Paris rose out of his bed in his sleep, unlocked the doors where he lodged, and taking his sword in his hand, walked down to the river Sein, where meeting with a boy, he killed him, put up his sword, and returned to his bed still fast asleep; and in the morning remembered nothing of the evil he had done.—Schot. Ph. curios. l. 3. c. 22. p. 514.

No less strange is the history of a young gentleman, who was troubled with this infirmity, who rose out of his bed in his sleep stark naked, and taking his shirt in his hand, by the help of a cord, climbed up to the top of a high tower in the castle where he was; and there finding a nest of magpies, put all the young ones very carefully in his shirt, and returned to his

his bed by the same way he came. Next morning, when he waked, he told his brother, that in the night he dreamed he had robbed a magpies nest, and wondering what he had done with his shirt, bid his brother look about the room for it, but he not finding it, he rose himself, and searching every where, at last found it at his bed's feet with five young magpies wrapt up in it; at which both were astonished, and to prevent future danger, taking advice of the ablest physicians, was freed from that infirmity.—Schenck. Obs. l. 1. p. 65.

Gregorius Horstius in one of his epistles to Fabricius, relates the history of a young kinsman of his, that dwelt in the same house with him at Wittenberg in Germany; that coming home one night full of drink, went to bed, and slept till about twelve o'clock, then rose in his sleep, and after walking about the room a while, went directly to the window to get out, the unusual noise that he made awaked Horstius, who considering with himself, that possibly this man might be one of those that are called Somnambulis or sleep-walkers, he leaped out of his bed and run to the window, in hopes to find him sticking in it; but just as he came to help him, the young man fell three stories high into the paved street; where, lying speechless and immoveable, he expected he had been dashed

ashed to pieces in his fall, but it proved better; for though he was much hurt and bruised, yet at length he was recovered.—Fabric. Obs. Chirurg. Cent. 2. Obs. 84. p. 159.

CHAP.

C H A P. XLI.

That Good and Evil depend upon Opinion.

MEN are tormented with the opinions they have of things, and not by the things themselves. It would be a great victory for the relief of our miserable human condition, if this proposition were established for a certainty throughout. For, if evils have no admission into us, but by the judgment we ourselves make of them, then it would be in our own power to despise them, or to convert them to our advantage. If things surrender themselves to our mercy, why do we not accommodate them to our benefit? If what we call evil and torment is neither evil nor torment of itself, and that it is only our fancy that gives it that quality, it is in us to change and alter it; and it being in our choice, if there be no constraint upon us, we must certainly be very great fools to take arms for that side which is most offensive to us, and to give sickness, want, and contempt, a nauseous taste, if it be in our power to give them a more grateful re-

lish ; and, if chance simply provide the matter, it is for us to give it the form.—Mont. Ess. Engl. vol. 2. p. 401.

We hold death, poverty, and grief, for our principal enemies ; but this death, which some repute the most dreadful of all dreadful things, others call a safe harbour from the storms, and tempests of life ; the sovereign good of nature, the sole support of liberty, and the common and speedy remedy of all evils ; and, as some expect it with fear and trembling, others support it with greater ease than life. The Poet complains of its facility,

*Mors utinam vitae subducere nolles,
Sed virtus te sola daret !*

Luc. l. 4.

*O death, I would thou wouldst the coward spare,
That but the daring none might thee confer.*

Theodorus told Lyfimachus, who threatened to kill him, ‘ Thou wilt do a brave thing to usurp the power of a Cantharides.’ How many of the vulgar rout do we see led to execution, and that not a simple death, but mixed with shame, and sometimes cruel torments, who appear with such assurance, that we can observe no change from their ordinary condition, settling

tling their affairs, singing, preaching to the people, and sometimes fallying out into jests. One that was carrying to the gallows, desired the sheriff's officers not to carry him through such a street, lest a merchant that lived there should arrest him for an old debt. Another told the hangman, he must not touch his neck, for fear of making him laugh, he was so ticklish in that part. Another answered his father confessor, who promised he should that day sup with our Lord, 'Do you then (says he) hang in my room, for I would willingly fast to day.' Another having called for drink, and the hangman having drank first, said, 'he would not drink after him for fear of catching the pox.' Every body has heard the tale of the Piccard, to whom, being upon the ladder, they presented a whore, telling him, as the law of France sometimes permits, that, if he would marry her, they would save his life; he having considered her a while, and perceiving that she halted, said, 'Come, come, tie me up, tie me up; she limps, and I abhor to ride a lame jade.' A like story is told of a fellow in Denmark, that was condemned to lose his head; and the same proposal being made him on the scaffold, refused it, because the maid they offered him had hollow cheeks, and a sharp nose. When Louis XI. took the city of Arras, many of the citizens suffered there.

themselves to be hanged rather than they would say, ‘ God save the King.’ The like was done by some of the Presbyterian field conventiclers and rebels in Scotland, in the reign of King Charles II. Should I give you a catalogue of those of all sexes and conditions, who with resolution have looked death in the face, or voluntarily fought it, to avoid the evils of this life, and others for the hope of a better condition elsewhere, I should never have done.—Ibid. p.

403.

*Aut fuit, aut veniet, nihil est praesentis in illa,
Morsque minus poenae, quam mora mortis habet.*

*Death's always past, or coming on ; in this
There never any thing of present is ;
And the delays of death more painful are
Than death itself, and dying is by far.*

Pain is looked upon as the most tormenting thing in the world, and yet we may comfort ourselves, that, if pain be violent, it is but short ; and, if long, nothing violent. That which makes us suffer pain with so much impatience. is not accustoming ourselves to repose our chiefest contentment in the soul, that we do not rely upon her who is the sole and sovereign mistress of our condition. It is the sharp-
ness

ness of our conceit that gives the edge to our pains and pleasure ; therefore men should oppose and stoutly set themselves against pain ; because, in retiring and giving ground, we invite and pull the trouble upon ourselves ; for it is with pains as with stones, that receive a more sprightly or a more languishing lustre, according to the foil they are set upon ; and pains have no more room in us than we are pleased to allow them. We are more sensible of a little touch with a surgeon's lancet, than of twenty wounds with a sword in the heat of battle. The pains of child-bearing are very great ; and yet there are whole nations that make nothing of it, as the Lacedemonian women. What alterations can you see the Switzers wives of the French guards, saving that to-day you see them trotting after their husbands with the child at their backs, that yesterday they carried in their bellies. Besides, so many whores as daily steal their children out of the womb, as before they stole them in. A poor Lacedemonian boy having stolen a fox, and hid him under his coat, rather endured the gnawing out his bowels, than to discover his theft. Custom could never conquer nature, if we did not infect our minds with shadows, wantonness, negligence, and sloth, and, by vain opinions and corrupt manners, render it mean and effeminate :

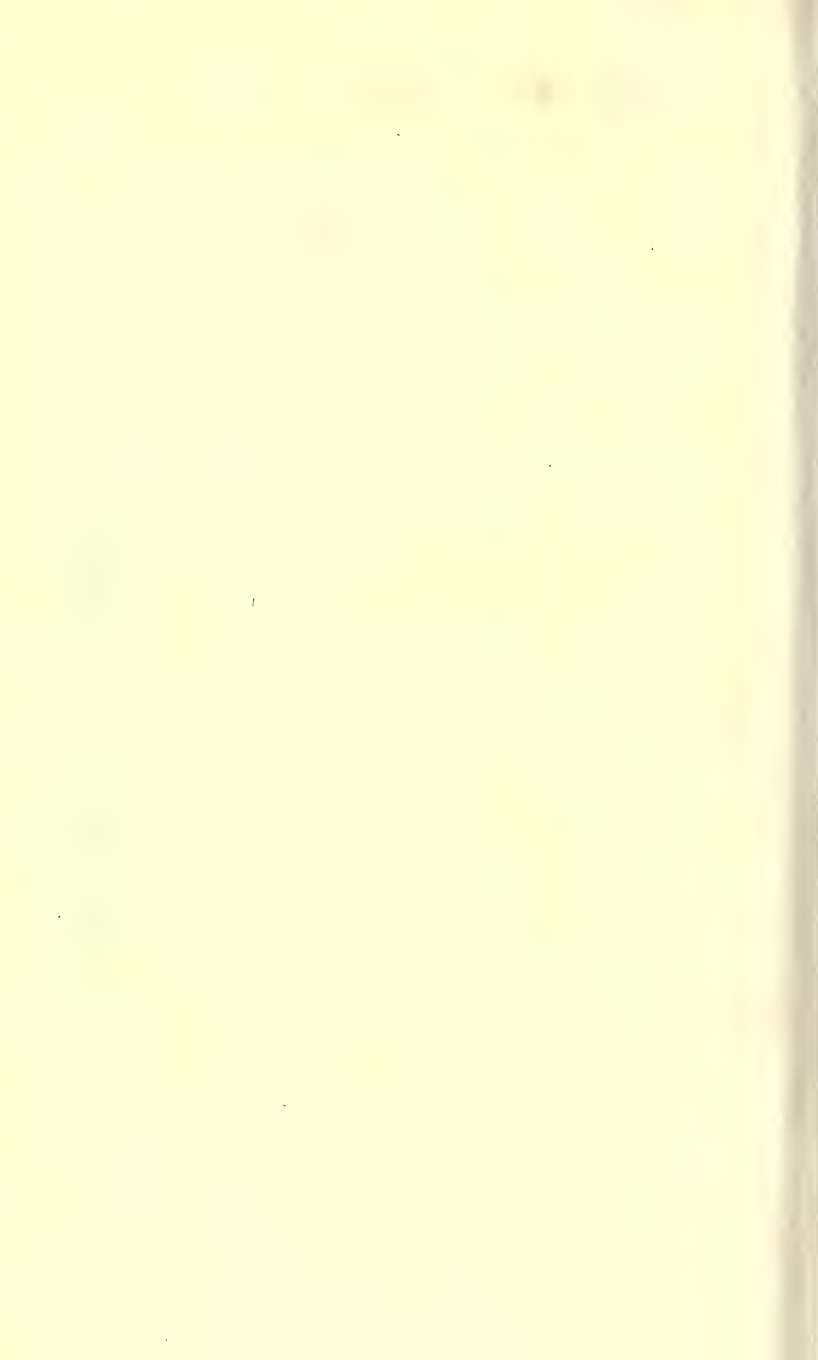
nate : So that pain and grief are not in nature, but opinion.—Ibid. p. 404.

How many persons in the world have, by their own consent, acquired both profit and preferments from cuckoldry, of which the bare name affrights so many people. The generality and more solid sort of men look upon abundance of children as a great blessing, and others think it as great a blessing to be without. That opinion gives value to things is very manifest in a great many of these things which we do not so much regard to prize them, but ourselves ; and never consider either their virtue or their use, but only how dear they cost us : And we only repute for value in them, not what they bring us, but what we add to them. As for its weight, it serves for so much as its weight ; our opinion will never suffer it to want of its value. The price gives value to the diamond, difficulty to virtue, suffering to devotion, and griping to physic.—Ibid.

Epicurus says, ‘ That to be rich is no advantage, but an alteration of affairs’. In plain truth, it is not want, but rather abundance, that creates avarice. All external accessions receive taste and colour from the internal constitution, as clothes warm us, not with their heat, but our own, which they are fit to cover and keep in. If it be ill to live in necessity, at
least

least there is no necessity upon a man to live in necessity. No man continues ill long but by his own fault : And he that has neither courage to die, nor the heart to live, who will neither resist nor yield, What should a man do to him ? —Ibid.

CHAP.



C H A P. XLII.

Of Oppressors and Oppression.

LIBERTY and property are such essential requisites to the well-being of every kingdom; and are so highly valued by all subjects whose births and laws denominate them freemen, that there is no peace to be had without the enjoyment of them : Nay, so zealous are subjects to maintain them, that, if they are once possessed with a notion that the Prince designs to invade their privileges, though they may be mistaken in the matter, and the Prince is misrepresented, yet he must never expect a good word or quiet hour after it. Their fears will supply the want of truth, and jealousy will put swords into their hands, by way of prevention. Oppression makes wise men mad ; and none but born or made fools will bear it. A tyrant and oppressor is no less an enemy to himself than his subjects ; for they seldom prosper, when, instead of the prayers and blessings of the people, they are followed with nothing but their reproaches and curses,

for endeavouring to enslave their persons, and rob them of their properties. There are also men of much inferior rank to Princes, that, to their power, are greater oppressors, and must expect a proportionable punishment : For, the sin is so hateful to God and man, that it is commonly retaliated upon the first, or, at farthest, upon the second generation.

Louis XI. King of France, having been a terrible oppressor of his people, by excessive taxes, and enforced contributions, used to say in merriment, that he was sensible of his error, but he would take time enough to repent of it before he died, that he might have nothing to answer for in another world ; but, if it had been real, as the resolution was feigned and jocular, he had no time to even his accounts with heaven, for he was cut off by a sudden death.—Frenchfield's Hist. improved, p. 64.

Damon the Preceptor of Pericles was banished by the Athenian Senate, and his goods confiscated by a decree of ten years exile, for no other reason but that he was thought to have a greater share of wisdom and prudence than was common to the rest of the Athenians.—Zuing. Theatr. vol. 3. p. 795.

The Ephesians banished Hermodorus the philosopher for this only cause, that he had the reputation

putation of an honest man, and lived in great modesty and frugality. The tenor of their decree was, ' That no man should be a better husband of his estate than the rest, or excel others in any particular ; for, if he did, he must be forced into exile !'—Coel. Antiq. Lect. 4. p. 184.

John Cameron, Bishop of Glasgow in Scotland, was so given to covetousness, extortion, violence, and oppression, especially upon his own tenants and vassals, he would scarce afford them bread to eat, or clothes to cover their nakedness ; but, the night before Christmas day, and in the middle of all his cruelties, as he lay in bed at his house in Lockwood, he heard a voice summoning him to appear before the tribunal of Christ, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conscience, he called up his servants, commanded them to bring lights, and stay in the room with him. He himself took a book in his hand, and began to read ; but, the voice being heard a second time, struck all his servants with horror. The same voice repeated the summons a third time, and with a louder and more dreadful accent. The Bishop, after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful spectacle to all the beholders.

This

This relation being also made by Buchanan in the same terms, I thought fit to record it, as a remarkable example of God's judgment against the sin of oppression.—Spotf. Hist. l. 2. p. 114.

Affan Pasha, resolving to perpetuate his name by erecting that stately mosque at Grand Cairo in Egypt, and yet with little or no cost of his own, committed such unparalleled barbarities upon the people of the countries round about him, to get money of them to begin and finish that noble structure, that the complaints of his tyranny and oppression being transmitted to the Turkish Emperor, he sent Ibrahim Pasha with letters to him, according to the custom of that Sultan, lapt up in black silk; the contents whereof were, 'As soon as this our servant shall come to thee, our will and pleasure is, that thou immediately send us thy head by him to our city of Constantinople.' And thus the miserable oppressor ended his hated life.

King William I. to accommodate himself for the pleasure he took in hunting, destroyed thirty miles compass of ground in Hampshire, demolished thirty-six parish churches, and left all the inhabitants without house or land, to the ruin of thousands of people, to make the New Forest in that country; but the just hand of heaven was visible upon his posterity for this oppression and devastation, in turning out Christian people
a begging,

a-begging, to make a dwelling for wild beasts ; for, in this very New Forest, his two sons, Richard, by a pestilential air, and William Rufus, by the shot of an arrow, whether casual or premeditated, is not yet determined, and his grandson Henry, son of Duke Robert, by hanging in a bough of a tree, came all to untimely deaths.—*History of England*, 8vo, Vol. 1. p. 93.

A Suffex gentleman living at Rye in that county, having some marsh land upon the sea side, wherein were poles which fishermen used to dry their nets upon, for which privilege they paid him an annual rent. He being very covetous, and inclined to oppress all that he had power over, thinking the poor men did not pay rent enough, ordered his servants to pull up the poles, and discharge the fishermen from coming upon his ground, unless they would advance the rent to the sum he demanded. The Poles were plucked up accordingly ; and the night following, by a spring tide, and a violent south-west wind, the sea broke in and drowned his whole marsh, which was never recovered since.—*Clark's M. c.* 33. p. 144.

John King of England, among his other vices, was a great tyrant and a cruel oppressor. He usurped the crown from the true heir, Arthur, son of Jeoffry Plantagenet, elder brother
of

of King John; who being taken a prisoner at war, was basely murdered; and his blood, with many other noblemen, was laid at the King's door. Without cause, he repudiated his wife Avis, and married another. He fined the Earls and Barons in eight parts of their goods, for not going with him into Normandy, which he lost by his tyranny and oppression. He laid such heavy taxes upon the whole kingdom, and so preyed upon the lives and estates of his subjects to support his desperate courses, as forced them to revolt. By violating the privileges, and seizing the demesnes of the church, he set the whole clergy against him. The Welsh having given him twenty-eight children as hostages, to secure their obedience upon a causeless pretence, they were all (poor innocent pledges!) hanged at Nottingham in his sight. A Jew * refusing to lend him so much money as he required, he caused every day one of his great teeth to be pulled out for seven days together; and then the poor Jew was content to give him ten thousand merks of silver to spare the one tooth he had left. The same King, assaulting the chastity of the daughter of Robert Fitzwater, called *Maud the Beautiful*, and being repulsed, he caused her to be poisoned, of which she

* Baker's Chron. p. 101.

he died. And, not long after, the King himself had the same fate, being poisoned by a monk of Swinestead Abby, in Norfolk.—Vid. his Reign in the Hist. of England, 8vo.

It was the matchless tyranny, cruelty, and oppression, of the Rump Parliament that overthrew their Dagon of a commonwealth, and rendered the authors of that project the contempt and scorn of all the world, as well as of their own country. They began their reign by raising a rebellion against their Sovereign ; and continued it in the slaughter and robbing their fellow subjects, that retained either their religion, loyalty, or love to their country. They laid aside the House of Lords, and scandalized them with their own character, *dangerous* and *useless*. They overturned the laws, and pulled up the English constitution by the roots. They oppressed the good people of England with heavy taxes, amounting to L. 1200 a month. They overthrew the best church in the world ; and, to say all in one word, *They murdered their King !*

C H A P. XLIII.

That Oracles, Augury, and Astrological Predictions, are all abominable Cheats, Abuses, and Delusions.

ALL oracles, though never so antient, and whether delivered by night visions, as those of Amphiaraus, and the Egyptians or Greeks in the temples of Serapis and Esculapius, which were pronounced by the mouths of brass statues, or by the priests or Sybills, or that famous oracle of Jupiter Ammon in the country of the Garamantes, the temple in the city of Dodona in Epirus, or that at Delos, of Apollo at Delphos, or any other place, were nothing else but the infatuations and delusions of the Devil, as appears by the sacred text, and were totally abolished by the Christian religion. Their answers were only ridiculous absurdities, delivered in such dubious phrases as would bear two several senses, such as these,

*Aio te, Æacide, Romanos vincere posse.
Ibis redibis nunquam per bella peribis.*

where a change of the point alters the sense, and makes it either backward or forward. They might sometimes, in foretelling much, stumble upon truth, but there was no certainty in their answers, they only guessed at what was most probable, and kept up their fame by equivocation, till they were all silenced at the coming of the blessed Jesus. But such is the inveterate malice of Satan towards mankind, that he never is without his engines and subtile contrivances to deceive and delude them, and therefore when oracles were silenced, and augury and soothsaying were grown contemptible, he substituted judicial astrology in the room of them, which is the most ridiculous of all sciences, the art being a superstructure upon false foundations, and their terms a fardel of gibberish nullities, invented on purpose to abuse the credulity of children and fools, and to give a poor livelihood to cheating knaves. For, as Horace says,

*Prudens futuri temporis exitum
Caliginosa nocte premit Deus:
Ridetque si mortalis ultra
Fas trepidat.*

Hor. l. 3. odd. 29.

*The Eternal Mover has in shades of night,
Future events conceal'd from human sight,
And*

*And laughs when he does see the timorous ass,
Tremble at what shall never come to pass.*

Montaigne derides the practice of divination from the stars, and those weak and unknowing animals, that ground most of their public and private enterprizes upon their falacious predictions, and says it is only a wild and extravagant curiosity of our natures, to grasp at and anticipate future things, as if we had not enough to do to digest the present; and brings in Lucan complaining against Heaven for suffering men to misemploy their time in matters where they are in no ways concerned.—*Ess. Engl. vol. 1. p. 58, 59.*

*Cur hanc tibi, Rector Olympi,
Solicitis visum mortalibus addere curam,
Noscant venturas ut dira per omnia clades?
Sit subitum quodcunque paras sit caeca futuri
Mens hominum fati, liceat sperare timenti.*

*Why? thou great Ruler of Olympus, why,
Hast thou to timorous mortality
Added this care, that men should be so wise,
To know by omens future miseries?
Free us from this unnecessary care;
Unlook'd for send the ills thou dost prepare;*

Let

*Let human minds to future things be blind,
That hope amidst our fears some place may find.*

Craesus king of Lydia having taken up a resolution to make war against Cyrus, he, according to the superstition of those times, consulted the oracle of Apollo about the success of that enterprise, from whence he received this answer.

*Craesus Halym penetrans, magnam disperdet opum
vim.*

*When Craesus has the Haly past,
A world of treasure shall be waste.*

which Craesus interpreted of the riches of Cyrus, but the event shewed they were his own; for in that expedition he lost his kingdom, his whole army, and his liberty; yet this was no reflection upon the veracity of the oracle, but upon his own understanding, in misconstruing the answer — Herodot. l. 1. p. 20.

Nero Caesar consulted the oracle of Apollo at Delphos about his fortune, and particularly concerning the length or brevity of his life; and being advised to take special care of himself in the sixty-third year of his age, he was pleased to think he should live so long, and for the rest,

rest, he said, it was in his own power to make his life happy : But the oracle or Nero were mistaken in calculating the time, and also the person ; for Galba, in the sixty-third of his age, was saluted Emperor by the Roman soldiers, and Nero was deposed and killed when he wanted many years to complete so long a time. —Sueton. l. 6. c. 40. p. 259.

Valens the emperor consulted the Devil about the name of his successor in the empire ; and Satan, according to his accustomed method in such cases, presented him with the Greek letters Θεοδ. intimating that his successor's name should begin with those letters. Valens, with this assurance, takes up a desperate resolution, and kills all within his power whose names began after that manner, the Theodori, Theodoti, Theoduli, and Theodosiolus, a grandee of Spain. This slaughter of innocents so terrified many, that to save their lives they changed their names ; but notwithstanding all this bloody care, he was succeeded by Theodosius. —Socrat. l. 4. c. 15. p. 38.

How willing some people are to be abused with such predictions, is apparent, by being deluded by equivocal answers, which they always interpret in favour of the prediction : As Philip king of Macedon being admonished by the oracle, as he tendered his life, to beware of
Quadriga,

Quadriga, which signifies a coach and four horses, he would never have above two horses to draw his chariot, nor more than two horses to be made use of in any cart in the kingdom. He also carefully avoided coming near that town in Boetia called Quadriga; and yet notwithstanding all his care he was killed by Pausanias, who had a coach and four horses engraved on the hilt of his sword with which he murdered him. A far fetched reason to countenance an equivocal prediction.—Val. Max. l. 1. c. 8. p. 38.

Of which we have another instance in the reign of our Henry VIII. A friar observant, named father Forrest, was condemned to die, for persuading people not to take the oath of supremacy; and on a gallows set up in Smith-field was hanged by the middle and arm-holes alive, and under the gallows was a fire made which burnt him to death. A little before his execution a huge great image was brought to the gallows, that had been fetched out of Wales, and called Dawel Gatheren, for which the Welch had an high esteem, and of which it was prophesied, ‘That this great image should set a whole Forrest on fire,’ and now was thought to be fulfilled in burning friar Forrest to ashes.—Bak. Chron. p. 410, 411.

Cardinal

Cardinal Wolsey, in the height of his pride and glory, was told, that he would be in danger of losing his life at or near Kingston, and therefore cautiously avoided that town. When he fell into disgrace, and was apprehended for treason by the Earl of Northumberland, and brought out of Yorkshire as far as St. Alban's in his journey to London, he fell sick, and was unwilling to be troubled with visitants; but being told by his gentleman, that there was one come from the king that was very desirous to speak with his eminence, he inquired his name, and being told by his servants that it was Sir William Kingston, the Cardinal was ready to sink, saying, 'Now I see I am a dead man; ' Sir William Kingston is lieutenant of the ' Tower, where I shall lose my head, and fulfil ' the prophecy of dying at or near Kingston.' The Cardinal sends Sir William word he was much indisposed, and desired him to delay his message till morning, which he consented to, but never saw him alive, for the Cardinal died that night; but because Sir William lay in the same house, the prediction kept its reputation. —Ibid. p. 420.

And now enters Mr judicial astrologer with all his train of aspects, dignities, and debilities; heavenly houses, tenanted by trigons, triplicities, exaltations, cadencies, stationary and retrograde motions, and the rest of the canting gibberish
that

that they employ to amuse and delude the world into a good opinion of their practice, which has been branded for a cheat by the learned world, and acknowledged to be nothing better by the more ingenious party among themselves: As for example, the Rump Parliamentary Oracle William Lilly, who, by writing in English, may be said to have spawn'd the whole tribe of figure flingers, and by whose rules and directions they pretend to give judgment either on nativities, horary questions, or annual revolutions: In his epistle to his book intituled, An Introduction to Astrology, has these words, 'The vulgar astrologer that lives
' by the art is a knave.'

*An inner room receives the numerous shoals
Of such as pay to be reputed fools;
The sage in large flag chair here lolls at ease,
To promise future health for twelve-pence fees.*

Gar.

*And feels the pulses of the stars,
To find out agues, coughs, catarhs:
And tell what crisis does divine,
The rot in sheep or mange in swine:
In men what gives or cures the itch,
What makes them cuckolds, poor or rich;*

What

*What gains or loses, hangs or saves ;
 What makes men great, what fools, what knaves,
 But not what wise : For only of those
 The stars, they say, cannot dispose.
 No more than can the astrologians ;
 There they say right, and like true Trojans :
 Yet knows whatever's to be known,
 And much more than he knows will own.*

Hud.

Carden and Gauricus, two famous Astrologers, having calculated the nativity of King Henry II. of France, gave their judgments, that by the position of the stars he was decreed to live a happy life, even to a very old age ; and yet this great prince, who had fought many bloody battles with success, was miserably killed in the flower of his youth in a tournament. The prince's children, whose genitures had been curiously examined, and also of whom wonders had been prognosticated, were not much more happy, as all France can testify.—
 Cauf. Hol. Court. Tom. Max. 5. p. 360.

The Arabians were celebrated for their great skill in Astrology as well as physic, and yet they were egregiously mistaken in the fortune of their king Zica, whom Astrology said should live many years to be a terror to the Christians,

and yet he died in the same year they gave their predictions.—*Ibid.*

Albumazer, that great author and propagator of astrology, gave his judgment in writing, that according to the rules of astrology, the Christian religion should not continue in the world above a thousand four hundred years; but he has already lied above three hundred years, and it will be a lie to the end of the world, 'for the gates of Hell shall not prevail against it.'—*Idem.* p. 36 r.

William Lilly, famous among the rebellious party for his predictions during the whole course of that unnatural war, foreseeing the Parliament's tyranny and oppression would ruin their commonwealth, in his almanack of the year 1653, prints the picture of a very young, tall, slender black man in the frontispiece, and, to compound for his old sins, insinuates, in obscure jargon, that King Charles II. would be restored very suddenly, and whispered it in the ears of the cavalier party, that it was really king Charles's picture, and very like; but the same year Cromwell having turned his masters out of doors, and set up himself protector, who was a red faced, gross bodied antient man, then the said picture was said to be drawn for him, and very like also.—*Lilly's Almanack for 1653.*

John

John Gadbury has been a very busy fellow in all reigns ; and if he took his measures from the art of astrology, which he retails out to others for money, he scandalized his own profession ; for he was always in the wrong, and under fines and punishments. He calls himself, and is thought by some others, the best astrologer in England ; but how abominably he flattered, and how grossly he lied in all his predictions during the whole reign of King James II. his own almanacks for those years do witness.

Partridge is no small fellow in his own, and the vogue of the modern Whigs, in the craft of astrology, who cry him up for an infallible prognosticator. He often rails at his brother Gadbury for being a Papist ; but I think he is a Papist too, for I find him praying for King William III. almost a year after he was dead ; so that if he was not a Papist, he must acknowledge himself a very bad astrologer, that could not foresee the death of so great a monarch, or else agree with all the learned world, that ‘judicial astrology, as practised by himself, and the rest of the herd of figure flingers, is a common cheat.’—See his almanack for the year.



C H A P. XLIV.

Of Indulgent and Severe Parents.

A RELIGIOUS discharge of relative duties is the true character of a man and a Christian; for, though we are obliged to be kind and beneficial to all men, yet we must first begin at home; for, he that takes no care of his own is worse than an infidel. All men are not capable of making their children great, rich, and learned; but all may be kind, indulgent, and do what they are able. Good words, kind looks, and wholesome advice, though of value in themselves, yet they cost nothing in acquiring or bestowing; and from him that is sparing of them nothing that is good can be expected. Men often complain of undutiful children, and indeed there are too many such in the world; but parents would do well to consider whether their own covetousness, forwardness, and a continued severity, was not the first occasion of it. There is a necessity for a parent sometimes to shew that he can be angry and out of humour
upon

upon a just provocation ; but, to be always so, is a sign of very ill nature, and tacitly instructs the child in lessons of disobedience ; for, he that studies to please, and finds his endeavours ineffectual, commonly runs into the opposite vices of stubbornness and extravagancy. The duties are plain on both sides, and equally obliging : Children, be dutiful to your parents ; and fathers provoke not your children to wrath, lest they be discouraged.

Charles the Great was so entire a lover of his sons and daughters, that he would not go to dinner or supper unless he had their company ; and if, at any time, he had occasion to travel, he always took them along with him. Being asked, why he did not provide husbands for his daughters, and send his sons abroad to see the world, and accomplish themselves by a foreign education ? He answered, ‘ That he loved them so tenderly, that he could not spare them out of his sight.’—Zuin. Theatr. vol. 1. p. 57.

Marcus Tullius Cicero was so great a lover of his daughter Tulliola, that, when she died, he purchased a piece of ground, built a temple upon it, and dedicated it to her ; and took all other ways he could imagine to consecrate her memory, under the character of a Goddess.—Ibid. p. 56.

Syrophanes, a rich man in the territories of Egypt, was such a passionate lover of his son, yet alive, that he kept a statue of him in his house very carefully ; and seldom a day passed over his head but he made frequent visits to it, if his son was from home ; and, if any of his servants had committed an offence, and lay under their master's displeasure, to the statue they fled for sanctuary ; and, by adorning the image with flowers and garlands, commuted for their crime, and were admitted to pardon, and their master's favour.—Plutch. Pilgr. tom. 1. l. 8. p. 734.

Monica, the pious, dear, and tender mother of St Austin, while her son was misled into the heresy of the Manicheans, and too much addicted himself to an extravagant and loose sort of life, out of her entire affection for him, and the welfare of his soul, continually besieged heaven with prayers and tears for his conversion ; which St Ambrose observing, and desirous to give her some consolation in the hopes of his amendment, said, ‘ Impossibile est, ut filius tantarum lachrymarum periret.’—‘ It is impossible a son of so many devout prayers and tears should miscarry.’—Clark's Mir. c. 90. p. 362.

While Socrates was one day diverting himself in little childish pastimes with his son Lamprochus.

proclus, he was surprized and tartly reprimanded by Alcibiades, for wasting his time in recreations so much below the dignity of a philosopher. ‘Forbear your reproaches, (said Socrates), you have no such great reason to laugh at a father for playing with his child as you imagine, because you are a stranger to the parental endearments and affection which indulgent fathers have for their children : Contain yourself within the bounds of modesty till you have the honour to be a father yourself, and then perhaps you will appear as ridiculous to others as I now seem to be to you.’ Thus much of indulgent parents : I proceed to severe ones.—Ælian. Var. Hist. l. 13. p. 309.

Titus Manlius Torquatus having a son dignified with the honour of being Governour of a province in Macedonia, and other considerable preferments, who was accused of misdemeanors in the discharge of his office ; this father, with the permission of the Senate, undertook to be judge of the cause. He heard the accusers all they had to alledge, confronted the witnesses, and gave his son full scope to make his defence, and on the third day gave this sentence : ‘It appearing to me that my son D. Silanus has misbehaved himself in his office, and taken money from the allies of the Roman people,

‘ con-

‘contrary to law and justice, I declare him,
‘from this day forward, both unworthy of the
‘commonwealth and my house.’ This judgment from the father threw the son into such a deep melancholy, that, the night following, he killed himself: And the father, looking upon him as a son that degenerated from the virtue of his ancestors, refused to honour his funeral solemnity with his presence.—Caus. Hol. Cour. Tom. 1. l. 3. p. 112.

Epaminondas being General for the Thebans, in their war against the Lacedemonians, and having some special business that called him to Thebes; at his leaving the army, he committed it to the care of his son Stefimbrotus, with a particular command not to fight the enemy till his return. The Lacedemonians used all their arts to draw him to a battle; and, among the rest, reproached him with cowardice; which so enraged him, that, contrary to the commands of his father, he gave them battle, and gained a single victory. When his father returned to the camp, and understood what had happened, he caused his son’s head to be adorned with a triumphal crown, and then commanded the executioner to cut it off from his shoulders, for disobeying command.—Plut. in Paral. p. 190.

Herod King of Judea, being informed of the birth of a new King of the Jews, to free himself from a competitor, caused a great number of innocent infants in and about Bethlehem to be murdered, and, among the rest, a young son of his own ; which being related to Augustus Caesar at Rome, he said, ‘ It was better to be ‘ Herod’s swine than his son ;’ alluding to the custom of the Jews, who kill no hogs, their law prohibiting the eating of swine’s flesh.—Lips. Monit. l. 2. c. 6. p. 228.

Artaxerxes King of Persia had fifty sons by several concubines ; one of which, named Darius, he made a King in his lifetime ; who asking his father to give him his beautiful concubine called Aspasia ; and being refused it, he encouraged all the rest of his brethren to join with him in a conspiracy against their father ; which coming to his knowledge, put him into such an extreme fury, as at once extinguished both humanity and paternal affection, and caused them all to be put to death at the same time : By his own hand bringing an utter desolation upon his house, by the destruction of such a numerous issue.—Sabellic. Exempl. l. 3. c. 3. p. 132.

C H A P. XLV.

Of Patience and Power over our Passions.

As anger is a short madness, so patience is a recollection of all requisite virtues, that enables us to withstand the assaults of the former, and to behave ourselves like sober and prudent men, fit for converse and business. He that conquers kingdoms records his actions in the book of fame, as an illustrious hero ; but he is a greater man that has subdued his own passions, because it sets him above the reach of envy, and vulgar impressions. Precipitation has spoiled many a well laid design ; but patience and procrastination ripens secrets, and perfects resolutions. The crutch of time, says Gratian, accomplishes greater things than the club of Hercules ; and Providence rewards with interest those who have patience enough to attend her leisure. Blind passion, rage, and fury, render men unfit for business, and are never more injurious to those that are possessed with those unmanly qualities, than when they pretend to provocation ;

tion ; for that is the time to exercise the virtues of patience and magnanimity, and shews them fit to command others, because they are masters of themselves. Impudent haste and inconsideration produce untimely births ; but patience, directed by prudence, makes men great and successful. It is a poor and diminutive character to be mild and affable when nothing crosses us ; but, to stifle our resentments, when we are manifestly injured in body, goods, or name, is a triple victory : It conquers our passions, shames our enemies, and gives a durable reputation.

King Henry VI. of England, among his other virtues, was celebrated for his Christian patience ; insomuch that, when a rude fellow struck him after he was taken prisoner, he made no other reply, than, ‘ Friend, you are to blame to insult a prisoner. Thou hast injured thyself more than me in striking the Lord’s anointed.’—Baker’s Chron. p. 287.

Pericles, that famous, noble, wise Athenian General, being despatching public affairs in the market-place, a mis-mannered brutish fellow employed himself all day in giving him ill language, and reviling him before the people ; of which that great man, though it was in his power to have punished him, took no notice, but went forward in his business till night, and then

then returned to his house, the villain following him with the same reproachful dialect. Being come to his house, and Pericles perceiving it was very dark, bid his servant light the fellow home, for fear he should lose his way.—Plut. in Peric. p. 154.

Casimir, Duke of the Semidominians, and afterward King of Poland, playing with Johannes Cornarius a Knight, one of his menial servants, and winning all his money, he was so enraged at his ill fortune, that he struck the prince over the face, and, by the favour of the night, made his escape; but, the next day, was apprehended, and brought before Casimir, to receive his doom; who having well considered the matter, said, ‘ My friends, this man is not to blame; the fault is wholly my own; for though, being transported with passion at the loss of his money, he assaulted me with violence, yet I gave the cause, in misdemeaning myself to play with a servant, and not choosing a more agreeable gamester; therefore, Johannes, take both my pardon and my thanks; thy correction has taught me to know myself better, and hereafter to keep myself within the bounds of Majesty and decency; and so dismissed him.’
Lips. Monit. l. 2. c. 12.

Zenocrates making a visit to Plato, when he was offended at a servant, whose fault was too
great

great to go unpunished, he requested Zenocrates to beat him, for he was unfit to do it himself, ‘because he was in passion.’ Another time, going to strike a servant, he ran under the table to save himself; to whom Plato said, ‘Come out, Sirra, for fear I should hit thee on ‘the head.’—Laert. l. 3. p. 79.

Arcadius, an Argive, had accustomed himself to give reproachful language in all places to Philip King of Macedon, for which, at length, he was forced to fly; but, being afterwards apprehended, and brought before Philip, he treated him humanely and courteously, sent him presents to his lodgings, and suffered him to retire in safety. Afterwards, he commanded his courtiers, who had urged the King to punish him, to inquire how he behaved himself among the Greeks; who telling him that the Argive had changed his note, and turned his ill words into praises of him. ‘Look you now, (says Philip), am not I a better physician than any or ‘all of you are, and know better how to cure ‘a foul-mouthed fellow than the best of you. ‘Gifts appease, but punishment enrages and ‘opens the mouths of the multitude wider.’—Plut. *Moral.* l. de Ira cohib. p. 124.

Ptolomy King of Egypt scoffing at an ignorant pedant, asked him ‘Who was the father of ‘Peleus?’ ‘I will tell you, Sir, (said the
‘gram-

‘grammarian), if you will first tell me who was ‘the father of Lagus?’ A shrewd biting taunt; for Lagus was father of Ptolomy, and of a very obscure original. This touched the King to the quick; but, seeing all about him offended at so rude and intolerable an affront, put it off with this modest reply, viz. ‘By the same rule that ‘Kings give jests, they are obliged to take ‘them.’—*Ibid.* p. 125.

But, of all the examples of patience, next to that of the blessed Jesus, was that of King Charles I. of happy memory, in his whole conduct, in the late times of rebellion; of which one instance, among many others that might be produced, is very remarkable. When his Majesty was taken by his guards from the execrable court of High Injustice to Sir Robert Cotton’s house, as he passed down stairs the rude rebel soldiers scoffed at his Majesty, blew the smoke of their nasty tobacco in his face, (a thing which was always very offensive to him), strewed pieces of pipes in his way; and one, more abominably insolent than the rest, spit in his Majesty’s face, which the royal martyr patiently wiped off with his handkerchief, without taking any further notice of the villainous indignity; and, as his Majesty passed further, hearing the impudent soldiers, at the instigation of their more impudent officers, cry out, ‘Justice!’

‘Jus-

‘ Justice ! Execution ! Execution ! ’ his Majesty only said, ‘ Alas ! poor souls, for a piece of money they would do as much for their commanders. ’—Hist. Engl. vol. 2. p. 266.

The fatal morning being come, that Dr Laud, Lord Archbishop of Canterbury was to be executed on Tower-Hill, he applied himself to his private prayers, and so continued till Pennington, and others of their public officers, came to conduct him to the scaffold, which he ascended with so brave a courage, and such a chearful countenance, as if he had mounted, rather to behold a triumph, than be made a sacrifice, and came not there to die but to be translated. And, though some rude and uncivil people reviled him, as he passed along, with opprobrious language, as loth to let him go to the grave in peace, yet it never discomposed his thoughts, nor disturbed his patience : For he had profited so well in the school of Christ, ‘ That, when he ‘ was reviled, he reviled not again ; when he ‘ suffered, he threatened not ; but committed ‘ his cause to him that judgeth righteously. ’ Wharton’s Hist. Troub. and Trial of A. Bp. Cant. p. 446.

Patience in cowards is tame hopeless fear,

But, in brave minds, a scorn of what they bear.

Dryd.

C H A P.

C H A P. XLVI.

Of Peace, and such as have been Lovers of it.

SIN has so blinded the world, ever since the first transgression, that it has always mistaken its true interest, and has crowned with laurels, and advanced to the titles of heroes and demigods, such as have drank deepest in human blood, most contributed to the ruin of flourishing countries, and the depopulation of the universe; whilst the lovers of peace, and promoters of terrestrial happiness, are remitted to the cold entertainment of their own virtues, though they have laid the greatest obligations in the world upon mankind. In this frantic age, great men's ambitions, private interests, and covetousness, have put out the eyes of their reasons, and overlaid the sense of their duty; that, as nothing ought to be more in our wishes, so nothing seems more remote from our hopes, than the universal peace of Christendom. Not that there is any impossibility in the thing, or any considerable difficulty, if all men, more particu-

larly the most Christian King, were such Christians as they ought to be. But, in hopes the world will grow wiser, and discern the excellency and benefit of peace, before it is hidden from their eyes, I have set down the following example of some men, that have been so enamoured of the beautiful virgin Peace, that they have espoused her for herself, without any design to make their fortunes by her.

The inhabitants of Borneo, one of the most considerable and largest islands of the East Indies, being 1600 miles in circumference, and divided into seven several kingdoms, have always lived in such abhorrence of war, and entire love of peace, that they worship their monarchs as Gods, while they preserve them in peace; but, if once they find them inclined to war, they desert them, till they fall by the sword of their enemies; and then, as soon as they are slain, fight against their enemies for the redemption of their liberties, and to enthrone another King that will be a greater lover of peace than their last was.—Dinot. Memor. l. 2. p. 76.

Leo, the Emperor succeeding Martianus, and bestowing a largess of corn upon Eulogius, the philosopher, one of his eunuchs assumed the freedom to tell him, that such a benefit would
have

have been better bestowed upon his soldiers.
‘ I would to God (said the Emperor) that the
‘ world were so peaceably inclined, that I might
‘ have no soldiers to bestow any thing upon,
‘ that I might give all I could spare to learned
‘ and peaceable men.’—Zuin. Theat. vol. 1.
l. 1. p. 40.

Phocion, the Athenian, was so renowned a warrior, and attended with such success in all his enterprises, that he was forty-five times chosen their General, by a universal concurrence of voices, civil and military; and yet, upon all debates about peace or war, he was still against the latter, and persuaded to peace, as the only thing that could render his country prosperous.—Plut. in Phocion. p. 120.

James King of Arragon was so averse to the practice of litigious lawyers, that set people at variance, and multiplied vexatious suits, that, complaints being made against Semenüs Rada, a great lawyer, for countenancing such abuses in others, and persevering in them himself, that he banished him his kingdom, as unfit to live in a place to which he was so great an enemy. Clark’s Mir. c. 76. p. 343.

The Lord Treasurer Burleigh, a minister of state to Queen Elizabeth, and King James I. was wont to say, that he overcame envy and ill-will more by patience and peaceableness, than by per-

pertinacy and stubborness ; and that he managed his own private estate without either suing or being sued by any person whatsoever ; which gave him a quiet life, and the good word of all men at his death.—Clark's Mir. c. 92. p. 413.

When Otho the Emperor saw himself under a necessity of resigning his imperial dignity, or supporting himself in it by spilling the blood of a great number of citizens, and being by some of his courtiers persuaded to take the latter course, he said, ‘ That his life was not of that value as to raise a civil war in the state to defend it ;’ and therefore peaceably resigned, and retired to a private life, to give his country quiet.—Erasm. Apoth.

CHAP.

C H A P. XLVII.

Of Perfidy and Treachery, and their just Rewards.

THOUGH all men love the treason, yet they equally hate the traitor ; for by the same reason he has betrayed one, he will do the same by another, if the chapman comes up to his price ; therefore it is no new thing, nor peradventure without some colour of justice, if the same person that first employed the traitor, takes occasion, after he has done his work, to ruin him for his own security, though he has been useful to his purpose in ruining others. He that has once and avowedly exposed his faith to sale, will never be trusted afterwards. But here grains of allowance must be given to men, that, by inadvertancy or want of foresight, are drawn into a party, and by fair pretences deluded for a while, and afterwards understand the designs of those that engaged them are wicked and unjustifiable, if, out of remorse of conscience, and the safety of the state, they detect those that first brought them into the snare, they ought to

to be cherished and rewarded by the government, and not exposed ; for to detect traitors, who design to betray their country to a foreign power, is an act of justice, and neither perfidy nor treachery ; because the preservation of the whole ought to be preferred before the interest and safety of a part. But those that first decoy men into danger, and afterwards betray their friends for lucre, or out of cowardice to save their own lives ; or hunt innocent men to death by forging plots and conspiracies that never had being but by subordination and perjury, are inexcuseable, and though they may be gratified with a pension, and escape the hands of justice here, must expect the vengeance of Heaven hereafter.

To whom ought not treachery to be hateful, when Tiberius refused it in a matter of so great importance to him ? He had word sent him out of Germany, that, if he thought fit, they would, by a dose of poison, rid him of Arminius, the most potent and implacable enemy the Romans had ; but he made answer, ‘ That the people
‘ of Rome used to revenge themselves of their
‘ enemies by open ways, with their swords in
‘ their hands, and not clandestinely, and by de-
‘ ceit.’—Mont. Ess. vol. 3. p. 2.

Some

Some persons have commanded a thing, who afterwards have severely revenged the execution of it upon the person they employed. Jarpole, Duke of Russia, tampered with a Hungarian gentleman to betray Boleslaus king of Poland, either by killing him, or by giving the Russians opportunity to do him some notable injury. This gallant goes speedily in hand with the design; and insinuated himself so luckily into the king's favour, that he made him of his council, and trusted him in public affairs, by which advantages, in his master's absence, he betrayed Visilicia, a great and rich city, to the Russians, which was entirely sacked and burnt, and not only all the inhabitants of both sexes, young and old, put to the sword, but a great number of neighbouring gentry, that he had drawn thither to that wicked end. Jarpole's revenge being satisfied, and his anger appeased, and sated with the effect of this treachery, coming with a sound judgment to consider the foulness of it, he caused the eyes to be bored out of the head, the tongue to be pulled out of the mouth, and the privy members to be cut off him that executed his commands, in betraying his friend and benefactor.—*Ibid.* p. 15.

Antigonus persuaded the soldiers called Argyraspides to betray Eumenes their general into his hands. But after he had caused him to be delivered

delivered to be slain, he himself would be the minister of divine justice, to punish so detestable a crime, and forthwith committed the soldiers that had done it into the hands of the governour of the province to be slain; so that of all that great number of men, not so much as one ever returned again into Macedonia. The better he was served, the more wicked he adjudged it to be, and deserving greater punishment.—Ibid. p. 16.

The slave that betrayed the place where his master P. Sulpitius lay concealed, was, according to the promise in Sylla's proscription, made free for his reward; but by the public justice, which was free from any such engagement, he was thrown headlong from the Tarpeian rock, and dashed to pieces.—Ibid.

——*Et nulla potentia vires,*

Prestandi, ne quid peccet amicus habet.

Ovid.

No pow'r on earth can e'er dispence,

With treachery to a friend without offence.

The Bohemians having, in a pitched field, obtained a victory, and killed Vratisslaus, they destroyed his country by fire; and afterwards finding a young son of his, they delivered him

up

up to Prince Neclas the victor, who pitying the child, his near kinsman, committed him to Earl Duringus, who had been much favoured by Vratisslaus, to take care of the child's education and safety; but he, like a perfidious traitor, some time after cut off his head with a scymitar; and carrying it to Prague all bloody as it was, presented it to Neclas, saying, 'I have this day secured your title to the crown; this child or you must have died; and now you may sleep securely since your competitor to the kingdom is dead.' The prince being astonished at such a barbarous action, said to Duringus, 'Treason cannot be lessened by pretended good offices to a particular person; I committed this child to thee to preserve, not destroy: Could neither my commands, nor the memory of thy friend Vratisslaus, nor compassion to an innocent infant, restrain thee from so wicked an action? What was thy pretence to justify such a horrid and premeditated murder? Was it to oblige me and make me sit easy in the throne? Then it is fit I should give thee a reward for thy pains, and so I will: Chuse which of these three punishments thou wilt, for one of them thou shalt suffer, viz. either kill thyself with a poinard, hang thyself with a halter, or cast thyself headlong from the rock of Visgrade.' Duringus,

being under a necessity to comply with this sentence, hanged himself upon an elder tree hard by, which, as long as it stood, was called DURINGUS'S elder tree.—Camerar. oper. subsciv. cent. 2. c. 60. p. 254.

King Edgar, in his youth, having heard great commendations of the extraordinary beauty of Elfrida, daughter of Ordgar Duke of Devonshire, sent Earl Athelwold to see her, and if she answered the report, to demand her in marriage. He, at first view, liked her so extremely well, that he, perfidiously to his master, courted her for himself, and, with her parents consent, obtained her for his wife. Returning to court with but a slender character of her person and features, the king gave over the further prosecution of his amours: But at length the treachery coming to light, and the king enraged with the abuse his favourite had put upon him, he, dissembling the sense of the injury and his own displeasure, pleasantly told the earl, that on such a day he intended to visit him and his beautiful lady. The earl seemingly gave him assurance of an hearty welcome; but in the mean time bid his wife disguise her beauty as much as possibly she could, lest the king should be enamoured. The lady, that by this time was sensible how Athelwold had stept between her and the king, and willing to be a
queen,

queen, without respect to her husband's injunctions, dresses herself against his coming, with all the advantages that female art could instruct her in, and it took effect: For the king being more inflamed with her beauty upon the sense of the injury, in having been so long defrauded and robbed of so charming a creature, resolved not only to recover his intercepted right, but to be revenged of the traiterous interloper: And therefore, appointing a day of hunting in Harwood Forrest, he drew the earl aside, struck him into the body with a dart, of which wound he died immediately. The king without delay took Elfrida to wife, who, to expiate her late husband's death, though she was not concerned in it, covered the place where his blood was shed with a monastery of nuns to sing dirges over him.—History of England, 8vo. vol. 1. p. 67.

King Edward Ironside having divided the kingdom of England (after the single combat) between himself and Knute the Dane, from being but half a king soon became none at all; for his traiterous brother Duke Edrick caused him to be murdered at Oxford, by thrusting up a sword into his body as he was easing nature. Having so done, Edrick, in hopes to ingratiate himself into the favour of King Knute, presents him, at Gloucester, with his murdered brother's

brother's head, saying, ' All hail, thou now sole
' monarch of England ; behold, here is the head
' of thy copartner, which for thy sake I ven-
' tured to cut off.' To whom Knute made
answer, ' And for this service I will ad-
' vance thy head above all the peers of the
' kingdom ;' and accordingly commanded his
head to be cut off, and set on a pole upon the
highest gate of London.—History of England,
8vo. vol. 1. p. 63.

It was a notable resolution in a fellow that
was condemned to die in Monmouth's rebellion,
who being offered his life on condition he
would execute his companions, ' No,' says he,
' I have already refused a pardon rather than
' be an evidence, and I won't accept it now to
' be a hangman ; God's will be done. As we
' rebelled together, so let us hang together for
' company, for I know nothing else that has
' brought me to this end.'—Judge Jeffery's Cam-
pagne, p. 2.

C H A P. XLVIII.

Of Perjury, Perjured Persons, and their Fate.

DIVINE and human laws have left men no greater assurance of truth and fidelity than that of an oath, which should be taken in sincerity, and kept inviolably ; but, since corrupted and depraved nature has perverted these laws by wilful perjuries, skined over with equivocations, mental reservations, or base ends, for the service of a faction, or some private interest, and have made oaths like gypsies knots, fast or loose at pleasure, the laws of government have prescribed this remedy, not to trust any man of noted falsehood but upon very good caution ; for he that has once broken down the bounds of honesty, and makes no religion of an oath, where his interest is concerned ; his cauterized conscience will never scruple to swear falsely upon every advantageous occasion. Others play with oaths, without believing they sport with damnation. Some oaths they will refuse, to persuade the world they are tender con-

scienced,

scienced, but have never denied any oath that entitled them to a profitable office; for whom Hudibras makes this apology in their own sense, though they are ashamed to say so, for fear of communicating the secret, and rendering the party odious :

*Oaths are but words, and words but wind ;
Too feeble implements to bind.*

*And saints, whom oaths or vows oblige,
Have a transcendent privilege :*

*For if the Devil, to serve his turn,
Can tell truth, why th' saints should scorn.*

*When it serves theirs to swear and lie,
They think there's little reason why.*

*They're not commanded to forbear,
Indefinitely at all to swear ;*

*But to swear idly, and in vain,
Without self-interest or gain :*

*For breaking of an oath or lying,
Is but a kind of self-denying.*

*Oaths were not purpos'd like the law,
To keep the good and Just in awe ;*

*But to confine the bad and sinful,
Like moral cattle in a pinfold.*

If oaths can do a man no good

In his own business, why they shou'd

In other matters do him hurt,

They think there's little reason for't.

He

*He that imposes an oath, makes it,
Not he that for convenience takes it :
Then how can any man be said
To break an oath he never made ?*

But how much they are mistaken that on this manner jest with oaths, or serve themselves by perjury, will appear by the ensuing instances, where vengeance has pursued them according to their merits.

Ludovicus, son of Boso King of Burgundy, warring in Italy against the Emperor Berengarius II. was beaten and taken prisoner ; but Berengarius, out of pure good nature, having taken his oath that he would never more disturb the peace of Italy, gave him his liberty ; but that ungrateful Prince, regardless of his oath and reiterated promises, in a short time after invades Italy again with a numerous army, and for a time committed great depredations ; but, being the second time worsted and taken prisoner near Verona, his eyes were put out by the conqueror, and these words burnt in his forehead with a hot iron, ‘ This man was saved by clemency, and lost by perjury.’—Zuin. Theat. vol. 2. l. 4. p. 341.

Alfred, a nobleman, conspiring with certain other confederates to prevent King Ethelstan from

from reigning, by putting out his eyes ; the conspirators being discovered, and Alfred denying his knowledge of it, was sent to Rome to assert his innocency before Pope John X. where, taking his corporeal oath upon the altar of St Peter, that he knew nothing of the plot against Ethelstan, he fell down immediately, was carried out by his servants ; and, to the terror of all perjured persons, died in the space of three days after ; and the Pope denied him Christian burial till he should know Ethelstan's pleasure in it.—Hist. of England, 8vo. vol. i. p. 60.

Earl Harold, son of Godwin Earl of Kent, putting to sea in a small boat, to take his pleasure on the waters, a sudden gale of wind arising, drove him upon the coast of Normandy ; which Duke William being acquainted with, and pretending a right to the crown of England, by promise from King Edward the Confessor, when he sojourned on that side the water, he detained Harold in custody till he had sworn to make him King of England, after the death of King Edward then reigning ; who swore accordingly ; but when Edward died, without taking any cognizance of his oath, Harold put the crown upon his own head, and excluded Duke William ; at which disappointment William was so much offended, that he landed at Pemsley in Suffex, gave King Harold battle,

battle, slew him and sixty seven thousand, nine hundred, and seventy four Englishmen, and became Monarch of the kingdom, by the name of William I. to whom fools and flatterers falsely gave the title of Conqueror.—Speed's Map, P. 9.

The Equi having entered into a league with the Romans, and assured their fidelity by solemn oaths, when they saw an advantage to enrich themselves at the cost of their allies, they broke their treaty, elected a general of their own, and ravaged the territories of the Romans. Hereupon ambassadors were sent to them, to complain of their depredations, and to demand satisfaction ; but the general of their army flighted the ambassadors, and bid them deliver their embassy to an adjoining oak. ‘ So ‘ I will,’ said one of the ambassadors ; and, turning to the oak, said, ‘ O sacred oak, or ‘ what else appertains to the Gods in this place, ‘ hear and bear witness of the perfidioufness of ‘ this people, and favour our just complaints, ‘ that, by the assistance of the Gods, we may be ‘ revenged of them for their notorious perjury !’ This said, the ambassadors returned ; and the Romans sending an army against the Equi, they overthrew them in an engagement, and utterly ruined that perjured nation.—Liv. Hist. Clark's Mir. c. 9. p. 429.



C H A P. XLIX.

Of Poverty, and the Misery and Happiness that attends it.

POVERTY and want are so much abhorred by all men, as an intolerable burden, that they studiously shun it, as the source of all other miseries. Some men take a regular course to avoid it by diligence. — ‘extremos currit mercator ad Indos,’ they leave no port or creek in the habitable or uninhabitable world unsearch’d, with the hazard of their lives. Ill men that have not the courage to venture abroad stay at home, and turn parasites and slaves to other men’s humours and ambitions; swear, forswear, and lie, damn their bodies and their souls; forsake God, abjure religion, rob, steal, and murder, rather than endure the insufferable yoke of poverty. The latter seems to be an act of choice, and denominates a man a villain; whereas poverty and honesty give a reputable character; and, among good men, they are the objects of commiseration and charity. But here the world is too generally faulty; for, if a man be under
neces-

necessitous circumstances, he is called a poor devil, and contemned and neglected, though he be never so well born, honest, wise, learned, well deserving, and of excellent parts. He is forsaken of all, or employed as a footstool for every man to trample on, or a wall to piss against it. ‘Pauper paries factus, quem caniculae commingant.’ But it is hoped, when the world grows wiser and better, rich merit will be taken notice of, though it has no other recommendation but its own qualifications.

The Britains, complaining to their old lords and masters, the Romans, when oppressed by the Picts, said, ‘Mare ad Barbaros, Barbari ad mare!’—‘The Barbarians drove them to the sea, the sea drove them back to the Barbarians.’ The misery of poor men compels them to cry out, and make their moan to rich men, who give a scornful answer to their misfortunes. Instead of comfort, they threaten and mislead them, and aggravate their miseries by ill language; or, if they do give good words, what is that towards relieving their necessities. It is an easy matter, when one’s belly is full, to declaim against fasting. No men living so jocular, so merry, as the people of Rome when they lived in plenty; but, when they were reduced to extreme poverty, neither shame, nor
laws,

laws, nor arms, could keep them in obedience. Seneca, it is true, pleads handsomely for poverty; but his documents admit of great abatements, because, at the same time, he was very rich, and abounded in plenty. Poor men's condition is very deplorable; the Devil and the world persecute them; all good fortune forsakes them; they are left to the rage of beggary, cold, hunger, thirst, nastiness, sickness, and all manner of excruciating torments; which are heightened by their own ingenuity.—Burt. Mel. p. 207.

The only remedy for this misfortune is hope, that hard beginnings may have prosperous events; and that a louring morning may turn to a fair afternoon. Machiavel relates of Cosmos de Medices, that fortunate and renowned citizen of Europe, that all his youth was full of perplexity, danger, and misery, till forty years were past, and then on a sudden his honour and happiness broke out as through a cloud. Hunniades was fetched out of prison. Henry III. of Portugal out of a monastery, and King Charles II. out of exile, to be crowned Kings. Beyond all hope and expectation many things fall out; and who knows what is in the womb of futurity. All the suns are not yet set; a day may come to make amends for all. Fret not yourselves because you are poor and slighted, or that
you

you have not the place due to your birth or merits ; or that, which is the sharpest of all corrosives, that you have been happy, honourable, and rich, and now are poor and distressed ; the scorn of men, a burden to the world, irksome to yourselves and others, in having lost all. ‘ *Miserum est fuisse felicem.*’ The greatest misery in the world is the remembrance of having been happy. This made Timon of Athens half mad with melancholy, to think of his former happiness, and present unhappiness ; it is able to close up the miserable in despairation.—*Ibid.* p. 209.

Nor is the poor man, if honest, left without some comfort, though the cloud of poverty often so dims his intellects that he cannot discern it. Christ himself was poor, born in a stable, laid in a manger, and had not a house to hide his head in all the days of his life. What though one of small desert be rich ? What gets he by it, but pride, insolence, lust, and ambition ? He has variety of dishes, better fare, and richer wine ; but, with all, has the stone, gout, pox, rhumes, crudities, and oppilations. Yea, but he hath the world at will ; every man seeks to him, applauds, honours, and admires him ; but, take this with you, that he exposeth himself to hatred, envy, peril, and treason. Their means are their misery ; and, though they have colloqued and flattered their sovereigns, they are
‘ often-

oftentimes but fatted like hogs to be devoured by their princes. The rich man has many servants; and this more adds to his trouble; for so many the more enemies has he to suspect.— To conclude: The rich man hath abundance of wealth; but the poor man is not molested with the cares of keeping ill-gotten pelf, nor the dread of accounting for it in the next world. Nature is content with bread and water; and they that can content themselves with that may contend with Jupiter himself for happiness.— Ibid. p. 203.

C H A P. L.

Of Pride and Haughtiness.

PRIDE well placed, and rightly defined, is of ambiguous signification, says the late incomparable Marquis of Halifax; one kind of it is as much a virtue as the other is a vice; but we are naturally so apt to choose the worst, that it is become dangerous to commend the best side of it. Pride is a sly insensible enemy, that wounds the soul unseen; and many that have resisted other formidable vices, have been ruined by this subtle invader; for, though we smile to ourselves, at least ironically, when flatterers bedaub us with false encomiums, though we seem many times to be angry and blush at our own praises; yet our souls inwardly rejoice; we are pleased with it, and forget ourselves. Some are proud of their quality, and despite all below it; first set it up for the idol of a vain imagination, and then their reason must fall down and worship it. They would have the world think that no amends can be made for

the want of a great title, or an ancient coat of arms. They imagine, that, with these advantages, they stand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and most commonly women, are proud of their fine clothes; and, when she hath less wit and sense than the rest of her neighbours, comforts herself that she hath more lace. Some ladies put so much weight upon ornaments, that, if one could see into their hearts, it would be found that even the thought of death was made less heavy to them, by the contemplation of their being laid out in state, and honourably attended to the grave. The man of letters is proud of the esteem the world gives him for his knowledge; but he might easily cure himself of that disease, by considering how much learning he wants. The military man is proud of some great action performed by him, when possibly it was more owing to fortune than his own valour or conduct; and some are proud of their ignorance, and have as much reason to be so as any of the rest; for they, being also compared with others in the same character and condition, will find their defects exceed their acquisitions.

The Order of Jefuits, which, from very mean beginnings, are grown the wealthieft fociety in the world, are fo fwelled with the tumor of pride, that, though they are the moft juvenile of all other Orders in the Roman church, and therefore, by their canons, are obliged to go laft in the fhew on festivals, never go at all in proceffion with other Orders, becaufe they will not come behind them.—Fuller's Hol. State, c. 15. p. 45.

Aldred, Archbifhop of York, in the reign of William I. having asked a favour of that Monarch, which he thought fit to deny, he, out of great pride and difcontent, was walking very haughtily out of the prefence; but the King, being fearful that, by reason of his authority, the Biſhop might create him ſome diſquiet, importuned him to ſtay, fell upon his knees, begged his pardon, and promiſed to grant his request. The King kneeling all this time at the proud prelate's feet, the Quality that were preſent put him in mind of the indecency of the poſture, and told him he ought to give the King his hand to raiſe him up: 'No, (ſays the Archbiſhop), let him continue as he is, and know what it is to diſpleaſe St Peter.'—Bak. Chron. p. 40.

King Edgar, ſole monarch of England, taking his progreſs to the city of Cheſter, thither ſummoned

summoned all the Kings that held of him to do him homage ; by name, Kered King of Scots, Malcolm of Cumberland, Maccuse of the Isles, five Kings of Wales, Dufwal, Huwal, Griffith, Jacob, Judethil ; and these he had in such awe, that, going one day into a galley, he caused them each man to take his oar, and row him down the river Dee, while he sat in state in the stern, saying, ‘ That then his successors might ‘ glory in being Kings of England, when they ‘ had such honour done them.’ And perhaps the Divine Power was displeased with him for insulting, and taking so much honour to himself ; since we read that, in the next year, in the height of his glory, and flower of his age, he was taken out of this world by a mortal sickness.—History of England, 8vo, vol. i. p. 66.

King Henry II. of England, out of tender paternal affection to his son Prince Henry, caused him, at seventeen years of age, to be crowned joint King of England with himself ; and, in compliment to him, on the festival of his coronation, set the first dish on the table with his own hands after the new King was set down ; upon which the Archbishop of York pleasantly said, ‘ Be of good cheer, my best son, for no prince ‘ in the world has such another servant to wait ‘ on him at his table.’ To whom the young
King

King haughtily answered, 'My father does no more than what becomes him; for he being only a King by the mother's side, ought to serve me, who have a King to my father, and a Queen to my mother.'—Polyd. Virg. l. 13. p. 212.

Simon Thurway, born in the county of Cornwall, was educated in one of our English Universities, and from thence went to the Academy at Paris in France, where he became so great a proficient in logic, that he carried the fame from the rest of the collegiates. He had a great memory, as great elocution, and knew all things but himself; but, for want of that, was so blown up with pride, that a judgment followed it. At once, he lost his memory and judgment, walked up and down without reason or speech; he scarce knew one thing from another; and, instead of speaking, made a noise like the howling of a dog.—Polyd. Virg. Hist. Angl. l. 1. p. 284.

All the virtue and famous conquests of Alexander the Great were clouded by his pride and insolence. In contempt of King Philip, he would have Jupiter Ammon to be his father. Despising the Macedonian habit, he dressed himself in the Persian mode, and aspiring to be more than man, would be worshipped as a God.

God. Thus, at once abusing the dignity of a son, the honour of a citizen, and the excellency of a man, in dissembling himself to be what in truth he was not, even among those who knew his original.—*Lonic. Theatr. l. 637.*

CHAP.

C H A P. LI.

*Quarrels on Slight Occasions, often produce Fatal
Consequences.*

HE was certainly in the right, that said,
‘ Man himself is a quarrel, and his different
‘ parts are always in a domestic war, without
‘ possibility of reconciliation till a grave sweat
‘ cures him.’ Therefore he that finds himself
prone to that vice, should carefully stop the first
fally of his emotions, and leave the subject that
begins to be troublesome, before it precipitates
him into great undecencies. He that stops not at
the start, will never be able to prevent the dan-
ger of the career, or keep himself from falling,
if he cannot recover himself when he first be-
gins to totter. They fall headlong that lose
their reason, for frailty does so far indulge it-
self, that its unawares carried out into the
deep, and can find no quite port to anchor in.
A man should be an enemy to all contentions
as much as lawfully he may, and I know not
whether something more : For it is not only li-
beral, but sometimes advantageous too, a little
to

to recede from one's right ; for by this means a prudent and peaceable man, by doing himself a manifest injustice, has prevented a worse being done him by proceedings at law, lawyers and judges, after an age of vexations, dirty, and vile practices, which are greater enemies to ingenious natures than the sword, fire, or rack.

What ruin did our late Duke of Burgundy run into, about a cart load of sheep's pelts ? And was not the graving of a seal the first and principal cause of the greatest commotion that this machine of the world did ever undergo ? For Pompey and Caesar are but the off sets and continuation of two others. I have seen the wisest heads in France assembled with great ceremony and public expence about treaties and agreements, of which the true decision only depended in the mean time upon the ladies cabinet council, and the inclination of some foolish women. The poets well understood this when they put all Greece and Asia to fire and sword for an apple. Inquire why that man hazards his life and honour upon the fortune of his rapier and dagger ; he cannot acquaint you with the occasion of the quarrel without blushing, it is so idle and frivolous.—Mont. Ess. Engl. Vol. 3. p. 386, 387.

A suit at law was commenced between the heirs of Sir Thomas Talbot Viscount Lisle, and the heirs of the Lord Barkley, about the right of certain lands and tenements near Wotton-Under-Edge in the county of Gloucestershire: which suit began at the latter end of the reign of King Edward IV. and continued till the beginning of the reign of James I. and then it was ended by arbitration. The full time of continuance was about one hundred and twenty years.—Cambd. Brittan. Fuller's Worth. p. 256. Gloucestershire.

Two Italian brothers of the House of de Limino in Padua, diverting themselves in the country, walked out for their pleasures after supper; and gazing on the starry firmament, one merrily said to the other, 'Would I had as many oxen as there are stars in the sky.' The other says, 'and would I had a pasture as large as the heavens; where then' said he 'would'st thou feed thy oxen? Where should I feed them,' said his brother, 'but in thy pasture; But what if I would not give thee leave,' said the other? 'Then I would take leave whether thou would'st or not. What' said the other, 'in spite of my teeth? Yes,' said the other, 'in spite of all thou could'st do to hinder me.' From this idle quarrel and insignificant words, they proceeded to approbrious language, in that

heat drew their fwords, and tilted at each other with so much fury, that they run one another through the body, made a passage for their souls to go out at, and both died immediately. —Camerar. Oper. Subcife. Cent. 1. c. 92. p. 429.

John Cardinal de Medices, and his brother Cartia, joining their hounds in hunting, and killing a hare, differing about whose dog made the first seizure, gave each other hard language; which the young Cardinal repenting, gave his brother a box on the ear, which Cartia returned with a wound in the Cardinal's thigh, of which he died immediately. In revenge whereof a servant of the Cardinal's killed Cartia, and so Cosmo Duke of Florence lost two young princes and hopeful sons for a trifle, viz. 'whose dog caught the hare.'—Ibid. p. 430.

In the reign of Claudius Caesar, came great numbers of Jews from all parts to celebrate the passover at Jerusalem; and certain cohorts of Roman soldiers being posted about the temple as a guard to it, one among them discovering his privy parts, perhaps only to make water, the Jews apprehended the uncircumcised idolator did it in abuse of their nation and religion, and therefore fell upon the soldiers with staves, clubs, and stones; the soldiers on the o-
ther

ther side defended themselves with their arms, till at last the Jews oppressed with their own multitudes, and the wounds they had received, gave over the rencounter, ‘ but not before ‘ twenty thousand of them were killed upon the ‘ spot in so foolish a quarrel.’—Joseph. Antiqu. l. 10. c. 4. p. 519.

A quarrel happening in the reign of King Edward VI. about precedence, between Queen Catherine Parre, late wife to King Henry VIII. and then married to the Lord Thomas Seymour Admiral of England, and the Dutcheſs of Somerſet, wife to the Lord Protector of England, and brother to the Lord Admiral. Theſe two ladies carried the quarrel ſo high, that at length they engaged their huſbands in it, and ſo incenſed one againſt the other, that the Protector gave way to the cutting off his brother’s head, upon an impeachment in Parliament; upon which he as it were laid his own head alſo upon the block; for if theſe two brothers had held together, which they did till the difference happened betwixt their wives, they had ſupported each other. The Admiral’s courage would have ſtrengthened the Protector’s authority, and the Protector’s authority might have indulged the Admiral’s valour; but depriving one another of theſe aſſiſtances, the one fell by his brother’s authority,

rity, and the other not long after was sacrificed to the Duke of Northumberland's malice, and beheaded for felony.—Fitzherb. Relig. and Polic.

CHAP.

C H A P. LII.

Of Religion, and the Lovers and Despisers of it.

WHEN I name the word religion, it cannot reasonably be presumed that I intend any but the Christian, delivered to the world by Christ Jesus the Son of God, and after his ascension to the Father, taught by his twelve Apostles, and their orthodox successors under several denominations; and, since our sins have caused divisions among Christians, and many names have been imposed upon them for distinction; when I name the true religion, I would be understood of the true ancient, catholic, and apostolic religion, regularly preached, professed, and practised among the reformed Christians. All other religions in the world are a compound of abuses, impostures, and delusions; but Christianity approves its excellency by its own native verity, unity, simplicity, candour, justice, and goodness. It teaches us ‘to deny ourselves, to take up the cross of Christ, and follow in the exercise of all virtues, wherein consists the life of religion;’ laying aside all idle quarrels, self-

self-interest, and needless debates about circumstances ; for this religion is not in words but in works ; not in opinions but in assurances ; not in speculation but in practice. It is this religion all men ought to love for their own sakes, because a holy life which it teaches, gives a comfortable death, and a happy eternity ; while those that despise it, and die in a state of impenitency, must expect their punishments in Tophet, where will never be any ease or end of their miseries.

The Emperor Constantine presiding in the council of Chalcedon, and receiving several papers containing the differences in opinion and practice of divers Christian bishops, and the articles they mutually exhibited against one another, he folded them all up together, and unread committed them all to the fire : Exhorted the bishops to peace, love, and unity, saying, he would refer their particular differences in opinion to be determined by God Almighty, and prayed them in the mean time, to live and love like Christian brethren, as the only way to propagate that religion.—Fulgof. Ex. l. 1. c. 1. p. 17.

When a certain Duke of Saxony, made great preparations for war against the pious and devout bishop of Magdeburg, the bishop taking

no

no care for his defence, was always employing himself in visiting and well governing his churches; and being told that the Duke with numerous forces was coming to attack him, ‘Let him come if he pleases,’ says the Bishop, ‘I will not neglect my duty to take care of my safety.’ The Duke having a spy in the city, gave him notice of what passed, and particularly, that though there was no preparation to oppose his designs, yet the Bishop thought himself secure, and only minded his ecclesiastical affairs. The Duke receiving this information, and the messenger expecting he would have spurred on his march, it fell out quite contrary; for the Duke a while considering with himself, commanded his army to face about and march home again; for says he, ‘I will not fight against him that has God Almighty to fight for him.’—Otho. Mel. Joc. Seria. p. 250.

A Marian martyr in Essex, named William Potter, being condemned to the stake for denying the Popish doctrine of Transubstantiation, was persuaded by an acquaintance to be kind to himself, and for the sake of his wife and children, shew himself a convert outwardly at least, which he might do, said his friend, and retain his inward principles, which no human power could discover or punish. Potter, answered,

swered, ‘ I love my wife and children entirely ;
 ‘ nor have I lived so ill to be ashamed or weary
 ‘ of my life ; but I love my God, my soul, and
 ‘ my religion, better than them all, and will
 ‘ not hazard the loss of a happy eternity to shun
 ‘ a temporary fire, that will transport me from
 ‘ this loathsome dungeon to mansions of joy
 ‘ and blessedness ;’ and accordingly was burnt
 to ashes, rather than he would dissemble or
 counterfeit being a Papist.—Fox. Act. Mon.
 p. 612.

On the contrary, those that have slighted and
 despised religion, or only employed it as an art
 to serve their worldly interests, have generally
 been as exemplary in their punishments, as
 scandalous in their crimes ; or, if they have
 escaped it here, must expect it hereafter ; ‘ for
 ‘ God will not be mocked.’

The Emperor Julian at first counterfeited be-
 ing a Christian, and for some time appeared
 zealous in the worship of Christ ; but afterward
 his mask dropping off, he became a violent per-
 secutor of the Christians, and ridiculed their
 whole religion. In these scoffing practices he
 continued, till making war against the Persians,
 he was deadly wounded, by an unknown hand,
 betwixt his ribs and bowels ; and, finding his
 case desperate, he filled his hand with his own
 blood, and threw it up against heaven, saying,
 ‘ Satisfy thy malice, O Galilean, (meaning
 ‘ Christ)

‘Christ) for thou hast overcome me.’—Fulgos. Exemp. l. 1. c. 2. p. 52.

Nero the Emperor, in abhorrence of the Christian religion, spilt their blood in sport, demolished their temples, threw down their altars, and, in this extravagant humour, spared not the Syrian Goddess which he worshipped himself, but threw nasty urine in her face. By these abominable practices he became hated of God and men; the people of Rome rose against him, and forced him to save himself from their fury by a shameful flight, where, being apprehensive that he at last must fall into their hands, and that they would load him with torments worse than death, he killed himself with his own hands, to prevent a popular execution.—Id. p. 46.

John King of England said, his affairs had been always without success since he was reconciled to God and the Pope. Being in some distress, he sent ambassadors to Mirummalin King of Morocco, with the tender of his kingdom, if he would assist him against his enemies; and, if they succeeded, he promised to turn Mahometan*. A poet stains his memory with this distich:

*Anglia sicut adhuc sordes Faetore Johannis,
Sordida faedatur faedante Johanni Gebenna.*

* English Hist. vol. 1. p. 152.

In those bloody wars in France between the Papists and Hugonots about matters of religion, Dinotb says, there were great numbers found that scoffed at both parties, as a sort of superstitious fools that threw away their lives and fortunes for moonshine in the water; for they counted all religion as fopperies and illusions: And Mercennus was of opinion, that there were then no less than fifty thousand Atheists in Paris; and, if that disease had not infected Versailles also, Europe would be more at peace than it is, *Te Deum* would be more at quiet, and not, on all occasions, be employed to fill the world with lies, and abuse the name of God and religion with invented forgeries, shams, and calumnies.—Burton's Melanc. p. 614.

C H A P. LIII.

Of Reprovers and Reproofs well or ill Resented.

REPROVING is the office of a true friend, a benefit none can want but those that are disposing themselves to ruin, by concealing such loads of guilt as in the end will be ominous. Great art is required to shoot the arrows of reproof, lest they return and fall upon the archer's head, for want of considering the greatness of the person against whom they are levelled ; the words, the time, the place, and many other circumstances, absolutely necessary in the regular discharge of this duty. Reproofs are allowed to be warm, because it discovers a certain zealous affection, which renders it grateful ; but, if it grows so hot as to scald off the skin of another's reputation, it is reproaching rather than reprovig, which by all means ought to be avoided, even to persons under the meanest circumstances, who, though they have no reputation, are yet tender in keeping up the belief of it in others. Another ingredient to make
reproofs

reproofs go down the glibber, is to speak truth, and exprefs love; for then nothing but a brute can ill resent it. Above all, a man must be careful not to reprove a fault in another that he is guilty of himself; for that admits of an unanswerable return with shame and confusion.

The married clergy of England being unwilling to part with their wives, and the bishops rather losing than getting ground upon that subject, the Pope interposes his authority, and sent John de Crema, an Italian cardinal, to bluster the clergy out of their spouses; who, to that end, having summoned the clergy to a meeting, briskly harangues before them in commendation of virginity; but, being the same night taken in bed with a whore in London, he was reproached with his own oratory; told that marriage was better than whoring; and all he said amounted to nothing.—Full. Ch. Hist. cent. 12. p. 23.

Seneca, that wrote so incomparably well upon the subject of moral virtues, and the praises due to it, yet allowed his pupil Nero to commit incest with his own mother Agrippina; wrote against tyranny, and yet was tutor to a tyrant; reproved others for haunting the Emperor's court, and yet himself was scarce a day absent; reproved flatterers, while he meanly stooped to those

those base offices himself; inveighed against riches and wealthy men, and yet heaped up himself a vast deal of treasure by usury and oppression.—*Clar. Mir.* c. 27. p. 315.

Otho Emperor of Germany so indulged himself in his passion, that he did many things in a heat that he after severely repented of. He had taken up a resolution to destroy several great men, and was laying a train for them accordingly, wherein he wanted not the assistance of ill men and flatterers. An old courtier resolving to prevent the effects of his fury, or add another life to be sacrificed among the rest, taking a convenient opportunity, thus addressed the Emperor: ‘ Sir, you are put upon a very
‘ evil action, in designing the death of so many
‘ good and great men. Don’t indulge your an-
‘ ger in every thing; first give yourself time to
‘ consider the action, and the consequences of
‘ it, and then act as prudence and your true in-
‘ terest shall direct’ The Emperor paused a while; and, having overcome the first assault of his passion, said, ‘ Since you are the first man
‘ that has had the courage and virtue to tell me
‘ my fault, I esteem you the best man for doing
‘ it.’ Whereupon he revoked his former purposes, received his nobles into favour, and well rewarded the old courtier.—*German Hist.* l. 2. p. 618.

Alexander

Alexander the Great acquainting Philotas, one of his chiefest captains, and son of the incomparable Parmenio, that the Oracle of Jupiter Hammon had acknowledged him for his son ; Philotas returned him answer, ‘ That he
‘ was glad to hear he was received into the
‘ number of the Gods ; but, at the same time,
‘ was sensible that their condition was very miserable who were obliged to live under one
‘ who thought himself more than a man.’ But this freedom of speech cost him dear ; for Alexander was never at quiet till he had accomplished his death.—Quint. Curt. ; Clark’s Lives, c. 110. p. 547.

C H A P.

C H A P. LIV.

Of Retaliation, and Suffering by one's own Invention.

HE that contrives mischief and injury to another, has all the reason in the world to expect it should return upon himself; for prevention of which, we should have recourse to that golden rule, *Quod tibi non vis fieri, alteri ne feceris*, and do nothing to others which we would not have retaliated upon ourselves. We are all made of the same mould, obnoxious to the same difficulties and dangers, and therefore had need tread warily, lest we dash upon a rock of offence, or open a pit for ourselves to fall into. Little did Haman think that he was erecting a gallows for himself, when he ordered one to be made for Mordecai. Statesmen are often caught in the snares they lay for others, and undutiful children punished by the issue of their own loins; for, notwithstanding all their fancied immunities from danger, God often interposes, and retaliates the same measure to them which they heaped upon others.

Perillus

Perillus the Athenian, to ingratiate himself with the tyrant Phalaris, who delighted in inflicting strange kinds of torments, pretended that Sicilian murderer with a brazen bull, which being heated by fire, and criminals put into it, should roar like a bull, without any perception of a human voice; but, when he came to expect the reward for his invention, the tyrant commanded him to be put into it, to give the first trial of his own art, and accordingly was roasted to death.—Sabel. ex. l. 10. c. 4. P. 557.

*Et Phalaris Tauro violenti membra Perilli
Torruit, infelix imbuat autor opus.*

Ovid.

*Perillus roasted in the bull he made,
Gave the first proof of his own cruel trade.*

None of the murderers of Julius Caesar survived him three years, but all underwent violent deaths; some by shipwreck found the death they were flying from, others in battle, and some of them gave themselves their death with the same poignards with which they murdered Caesar.—Sueton. in Julio. cap. 89. p. 52.

Her-

Hermotimus being taken prisoner in war, was sold to Panionius of Chios, who barbarously made him an eunuch, as he did all the fair boys he could purchase, and sold them at Sardis, or in the city of Ephesus, for almost their weight in gold. Hermotimus was sold, among others, to King Xerxes, and soon grew into his favour above all other eunuchs. The king leaving Sardis to war against the Grecians, Hermotimus travelling into the country, met with Panionius, and ascribing his good fortune to the trick he had plaid him, promised to promote him to great honours, if he and his family would come and dwell in Sardis. Panionius accepted the favour, and went thither with his wife and children. Hermotimus having him in his power, reproaches him with his base and inhuman way of traffic, compelled the father, with his own hands, to geld his four sons, one after another; and, when that was done, made the children geld their father Panionius, and then sent them home again.—Herod. l. 8. p. 496.

England being embroiled in troubles in the seventh year of King Stephen, Robert Marmyon, whose residence was the castle of Tamworth, and a professed enemy to the Earl of Chester, seized and fortified the monastery of Coventry, making deep trenches in the circum-

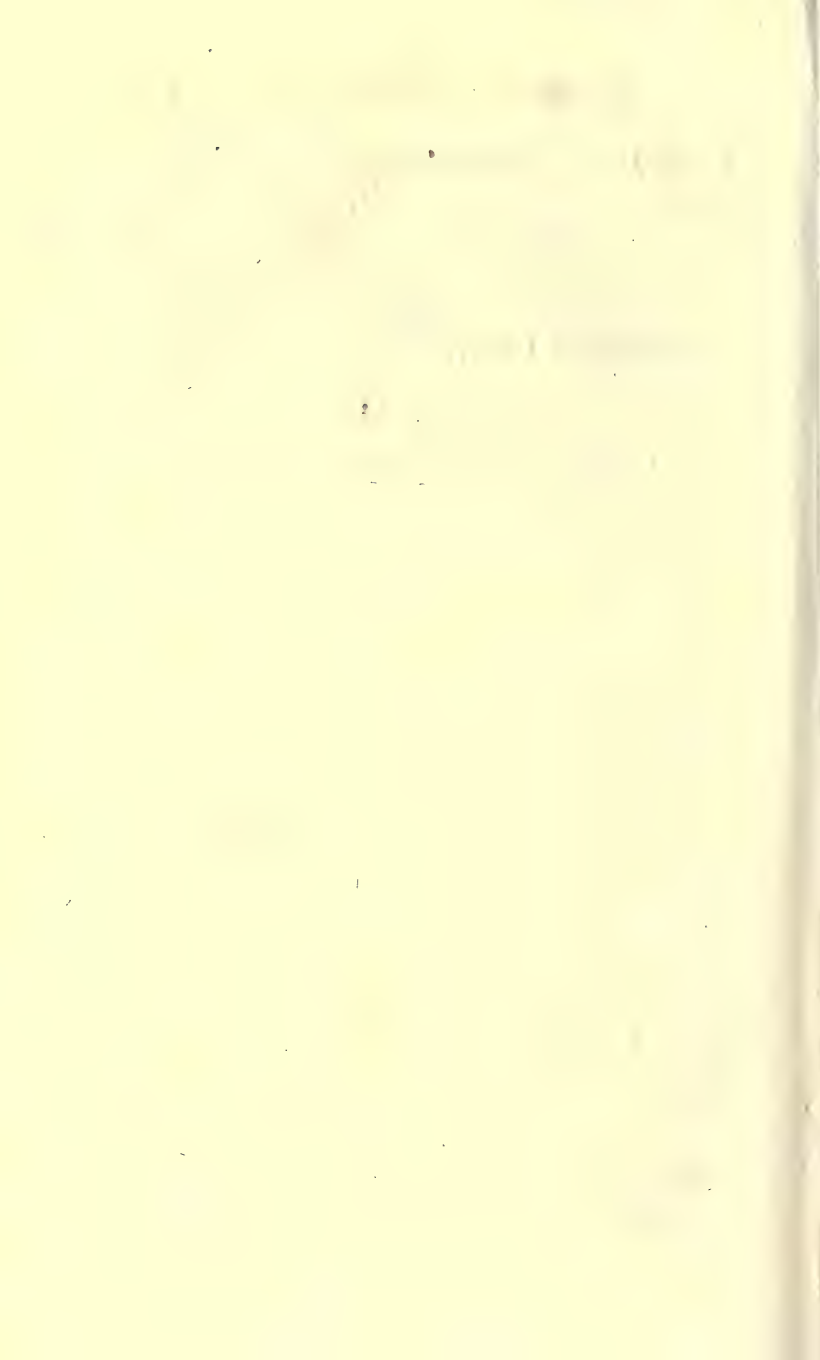
jacent fields, and covered them so artificially that they were not to be seen, to entrap the enemy in their approaches to the garrison ; but so it fell out, that he, falling out upon the Earl of Chester's soldiers, and forgetting where the places were digged, fell with his horse into one of the pits himself ; and being surpris'd by a common soldier, he cut his head off, and presented it to the Earl of Chester.—Dudg. Antiq. Warwickshire, p. 101.

In the reign of Henry VIII. it was observed that the Lord Cromwell was very forward in encouraging bills of attainder, by which the offender was sentenced to death, without being heard in his own defence ; and it was his lot to fall by the same illegal methods ; for, a bill of attainder being brought into the House of Lords against him, June 7th 1540, the King passed it the same day, Archbishop Cranmer being absent, who would have stoutly opposed it, as he did all of the same kind. He used all possible endeavours for his own preservation ; but the charms of Catherine Howard, the malice of the Duke of Norfolk and Bishop Gardiner, prevailed so far, that, after six weeks being a prisoner, he was barbarously beheaded on Tower-Hill, June 20th, 1540.—See the Pamphlet.

Sir Henry Martin, a great stickler for the parliament in the late times of rebellion, having
seized

seized letters between King Charles I. and his Queen, with a design to expose the privacies between man and wife, very ungenteelly caused them to be published in print ; and he was paid in kind ; for his own papers being seized at the Restoration of Charles II. there was found the copies of his letters between him and his whore, in such a silly, amorous, and ridiculous stile, that, to expose that pretended religious party, they were printed and published also.—English History, Vol. i. p. 402.

C H A P.



C H A P. LV.

*Of Retirement from Business to the quiet Enjoyment
of one's Self.*

THIS must not be understood of a sullen or affected solitude, wherein they say a man must either be a God or a Devil ; but a voluntary retirement from the noise and cares of worldly business, to serve God with the greater freedom, and fit one's self for another world, by acts of penitence, restitution, and satisfaction ; which, as it is the happiest and most desirable life in the world, so it reflects dishonour, and want of thought, in our first Reformers, who equally destroyed all monasteries, without reserving any for such pious uses as a holy retirement under a regular constitution ; to which some might have been employed to the glory of God, the honour of the nation, and the support of contemplative and studious persons ; but things never arrive at a better fate, when reformation is solely adapted to the ends of government,

vernment, and the secular interests of the sovereign. Retirement is the end proposed in all mens studies, pains, and travels. Ask the merchant the reason of all his hazard abroad by sea and land, and he will tell you it is with a design at last to anchor at home in a quiet harbour. Ask the soldier why he fights, and adds new dangers to what are past? and he resolves you, that all his achievements in the service of his country, is that, at last, he may end his days in peace. When the traveller has satisfied his eyes with variety of objects, and his intellects with foreign conversation, none seem so fond of a retirement as himself. How often do men of great honours and employments in the state retreat to a private life; and, having been surfeited with the noisy affairs of the world, at length have found true contentment of mind in a happy retirement from public affairs.

Doris the Athenian philosopher, who, with great equity and justice, had governed the commonwealth for the space of six and thirty years, at length became so weary in transacting the public concerns, that he retired to his country farm, a little distance from the city, and employing his time in the study and practice of agriculture, he lived in perfect peace and contentment fifteen years after, till he died. On
the

the frontispiece of his country house were these words engraved, ‘ Fortune and hope adieu, I have found the true entrance to rest and contentment.’—*Treasury of An. and Mod. Times*, l. 8. p. 736.

The Emperor Charles V. having reigned as King forty years, and Emperor of Germany thirty six, and was all that time the darling of fortune. After he had formed 300 sieges. and gained more than twenty pitched fields ; after he had made nine voyages into Germany, six into Spain, seven into Italy, four into France, ten into the Netherlands, two into England, two into Africa, and had eleven times crossed the Main Sea, and in all these expeditions was crowned with success, except in the siege of Marseilles, and the attack at Algiers ; yet this magnanimous prince, in the midst of his full blown glory, voluntarily resigned his imperial crowns to his brother Ferdinand, and first retired to a private house at Bruxells, and thence to an hermitage in the monastery of St Justus, about seven miles from Piacentia in Spain, attended only with twelve servants, where, disclaiming the glorious names of Caesar and Augustus, he would be called no otherwise than Charles.—*Lips. Monit.* l. 2. c. 14. p. 340.

Captain Similis, Prefect of the Palace to the Emperor Adrian, having with some difficulty obtained

obtained leave to resign his employment, retired into the country, where he lived a private and contented life seven years after his departure from Court ; at length, finding that death began to assault his earthly tabernacle, he made his will, and ordered these words to be inscribed on his tomb :

‘ Similis hic jacet, cujus aetas quidem multorum annorum fuit, septem tamen dumtaxat annis vixit.’—‘ Here lies Similis, who indeed was of a great age, but lived only seven years *.’

Albertus, a Dominic friar, for his great learning, was honoured with the title of Magnus, and made Bishop of Ratisbon by Pope Alexander IV. but he freely resigned that wealthy bishoprick, and returned to his private studies in Colen, where he might better enjoy his quiet for reading and writing.—Symps. Ch. Hist. Cent. 13. p. 376.

In the reign of King Henry II. of England, Richard De Lucy, Lord Chief Justice of England, resigned his office, and became a canon in the Abbey of Westwood. In the reign of
King

* Fulgos. Ex. l. 4. p. 436.

King Henry III. Walter Maleclark Bishop of Carlisle, resigned that dignity, and wore the habit of a preaching friar. And, in a preliminary discourse before *Monasticon Anglicanum*, we are informed of divers crowned heads, who, out of pure devotion, resigned their sovereignties, to take upon them the profession of monks, as Pertocus King of Cambria, Constantinus King of Cornwall, Sebby King of East Saxons, Offa King of the East Saxons, Sigebert King of the East Saxons, Ethelredus King of the the Mercians, Kynred King of the Mercians, Crolwolphus King of the North Humbers, and Edbriethus King of the North Humbers; which gave occasion to these metrical verses * :

*Nomina Sanctorum rutilant cum laude Piorum
Stemmata Regali cum Vestitu Monachali,
Qui Reges facti spreverunt culmina Regni
Electi Monachi, sunt Coeli munere digni.*

Constantine III. King of Scotland, being over much fatigued and oppressed with the cares and troubles of a crown, abdicated his temporal dignities, and the government of his kingdom,

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and

* Praefat. ad *Monastic. Angl.* p. 7.

and betook himself to a private retirement among the Culdees in St Andrews, in whose society he continued till he died in the year 904.—*Spotsw. Hist.* p. 310.

C H A P.

C H A P. LVI.

Revenge, Moderate and Cruel.

REVENGE is by some accounted a pleasant cordial, but none that are wise or good care to imbibe it, because it leaves an ill effect behind it, by creating immortal feuds in mortal bodies; for he that pleases himself at first with a light revenge, will soon attempt greater, and keep up a quarrel that otherwise would secure him by its own death and extinction. To do right, and suffer wrong, is an argument of a great soul, that scorns to stoop to suggested revenges.

*Revenge is but a frailty incident
To craz'd and sickly minds ; the poor content
Of little souls, unable to surmount
An injury, too weak to bear affront.*

Dryd.

Revenge is a great sign of cowardice, when an enemy is at one's mercy. Those that durst not engage in the first act of danger, always rush into the second of blood and massacre. Execution

cution in victories, is commonly performed by the rascality and hangers on of an army, and that which causes so many unheard of cruelties in domestic wars, is, that the hottest of the people are fleshed, in being up to the elbows in blood, and ripping up bodies that lie prostrate at their feet, having no scene of any other valour. There is more bravery and disdain in slighting a private enemy, and despising revenge, than in cutting his throat: Not that a man should be insensible of an injury or affront, ‘ for he that makes himself a sheep, the wolves ‘ will eat him ;’ but that he should not carry his resentments too far, where a gentle revenge is sufficient.

Philemon the comedian had given his tongue too great a liberty in scoffing at Magas, the prefect of Paretonium, in a public audience, and not long after was cast upon the shore by a storm where Magas was governor, who having notice of it, sentenced him to lose his head ; and to that end being brought upon the scaffold, his neck laid on the block, the executioner, by private order, only gently touched his neck with his sword, and let him go unhurt. Magas sent after him some jack stones and cockles, such as children play with, bid him for the future sport himself with those trifles, and not with mens reputations ; for he

was

was satisfied in letting him know it was in his power to have punished him according to his merits; but bid him beware of a second offence, lest he fell into severer hands.—Dinoth. l. 4. p. 328.

A jeweller had cheated the wife of Galienus the emperor, in selling her glass and counterfeit gems for true jewels, of which she complaining to her husband the emperor, the offender was convened before him; and the fact being proved, the man was dragged from his presence, and condemned to be torn to pieces by a lion; but while the cheater, under dreadful apprehensions of this cruel death, and the people greedily expected that a lion should be let out of his den to devour him, the head of a man only appears from the den, who was a common cryer, and by the emperor's order proclaimed these words: 'He has played the cheat, and now is cheated himself.'—Wieri Opera, p. 838.

Flavius Vespasianus being forbid the court by Nero, a proud and impertinent courtier taking the hint, drove him out, and bid him go to Morbovia, giving him very saucy and reproachful language. But when Vespasian came to succeed to the empire, the same person, in great fear of death, or severe torment, came to beg his pardon, which the emperor granted, taking

taking no other revenge than a jest in his own dialect, and commanded him also to go to Morbovia.—Lips. Monit. p. 302.

An impudent astrologer had prognosticated, that King Henry VII. should die such a year; the king sent for him, and asked him if he was skilful in telling fortunes? to which he answered, Yes. Then the king asked him, if he saw no danger or misfortune near himself? he said, No. The king replied, then thou art a foolish figure caster, and I am a greater artist in astrology than thou art, for I no sooner saw thee, but I read thy destiny that thou should be in prison this night, and thou shalt experiment the truth of my prediction, and so sent him to Newgate. There he lay a while to cool his heels; and then the king sending for him, demanded of him if he could foretel, by his art, how long he should continue a prisoner? he answered, No. Then said the king, thou art an illiterate fellow, that canst not foresee either good or evil to thyself, and therefore I conclude thou canst not tell any thing concerning me, and so set him at liberty.—Chetw. Hist. Collect. Cent. 12. p. 327.

There are others of an inferior class, who are by nature implacable, by practice extraordinary revengeful, and guilty of the greatest barbarities, being unable to set any limits to their displeasure,

pleasure, or confine their anger within the bounds of reason.

*Cruel revenge, which still we find,
The weakest frailty of a feeble mind.
Degenerous passion, and for man too base,
It seats its empire in the savage race.*

Cre. Juven.

A noble Spaniard, who kept his residence in a castle in the island of Majorca, in the Mediterranean Sea, among other domestics had a negro slave, whom for some misdemeanor he had severely corrected, which put the villainous Moor upon studying a revenge which he soon found an opportunity to practice. His master and the rest of the family being absent, he made fast the door against him, and at his Lord's return, and demanding entrance, he reviled him with ill language, violated the honour of his lady, threw her and two of his young children out of the castle windows, and stood ready to do the like to his third and youngest child. The miserable and disconsolate father, who had thus beheld the barbarous destruction of his whole family, begged his slave, with tears in his eyes, to spare the life of that little one, which the cruel Moorish villain refused to do, unless the father would cut off his own nose, which

which the tender and compassionate father complied with, and had no sooner performed it, but the barbarous murderer cast the infant down headlong, and then himself, to avoid falling into the hands of justice.—*Treasury of Ant. and Mod. Times*, l. 2. c. 10. p. 135.

Vitellius rose to be emperor by servile flattery, squandered away the public treasure in riotous feasting; he eat four times a day, and every meal cost ten thousand crowns. He was tyrannical and cruel, destroyed the nobles, and murdered his own mother; for which inhuman actions his armies revolted; and, upon the coming of Vespasian, the Roman people seized him, bound his hand behind him, put a halter about his neck, tore his garments, and threw him half naked into the forum; they gave him the worst words they could invent as he was dragged through the street called the Sacred Way; they pulled the hairs of his head backwards; they propt up his chin with the point of a sword, that his face might be seen, and scorned by all men; some cast dirt and filthy dung upon him, others called him incendiary and gormondizer, and at last cruelly put him to death at the Games by little blows, and by slow degrees; and from thence he was drawn with a hook, and his dead body thrown into Tibur.—*Sueton in Vitel.* p. 301.

Marcus

Marcus Tullius Cicero had made some orations, wherein he tartly reflected upon Marcus Antonius, for which when Antonius came to be one of the Triumvirate, he caused him to be killed; but that revenge not satisfying Fulvia, the wife of Anthony, she commanded his head to be brought to her, upon which she first bestowed many dreadful curses, then spit in the face of it, laid it in her lap, pulled out the tongue, pricked it in divers places with a needle, and after all set it up for a common spectacle of her folly and female cruelty, over the pulpit where the orators speak to the Assembly. —Wier. Oper. lib. de Ira. p. 828.

Fredericus Barbarossa the emperor, upon the revolt of the citizens of Milan from his obedience, laid siege to it with a powerful army, to which he was the rather excited by a heinous affront they had offered to his empress on this manner: The empress being desirous to view the curiosities of that famous city, made a visit to it, where the mad multitude had no sooner notice of her being, but they mounted her on the back of a mule, with her face towards the tail, and the tail in her hand for a bridle, and in this reproachful manner put her out at the other gate of the city. The emperor thus enraged, urged the city to surrender, to prevent the ruin of the whole, which at last they com-

plied with upon these terms, viz. That every person that would save his life, should, with his own teeth, take out a fig from the genitals of a mule. All that refused these articles were immediately beheaded, of which there were great numbers, and those that desired life complied with the ignominious condition; from whence was derived that opprobrious and scornful Italian proverb, when putting one of their fingers betwixt two others, they cry, *Ecco la fico*; ‘Be-
‘hold the fig.’—Lonic. Theat. p. 643.

C H A P. LVII.

Of Riches, how to be employed and contemned.

To declaim against riches, is like an hungry man inveighing against wholesome food, and a naked man railing at warm cloathing; it is spending breath to no purpose, and one shall sooner be stigmatized with the character of a fool or a mad man, than gain belief that the harrangue is more than a copy of one's countenance, or, like the fox cursing the grapes that were out of his reach; for there are so many good uses to which riches may be employed, that to inveigh against them, is to satirize upon acts of piety, beneficence, and charity. In this respect riches are the peculiar gifts of Heaven; and a heart to bestow them to those ends, can never fail of a blessing here, and a glorious reward hereafter. *Faber est suae quisque fortunae.* Every man is the hammerer of his own fortune; an uneasy, necessitous, busy man, is more miserable than he that is simply poor. *In divitiis in opes, quod genus cœlestis gravissimum*

gravissimum est. But to be poor in the midst of riches, is the most insupportable kind of poverty. It is a torture, a madness of the soul, an insatiable drunkenness, a plague, subverting kingdoms and families, an incurable disease, an ill habit that yields to no remedies, and in this sense ought to be despised and contemned.

Hippocrates, in his epistle to Crateva the herbalist, gives him this advice for the cure of some rich patients, that if it were possible he should cut up that weed of covetousness by the roots, that there might be no remainder left, and then he might be certain, that, together with their bodies, he might cure all the diseases of their minds.—Burt. Melan. p. 69.

St. Chrysostom says, it is one thing to be rich, another to be covetous. A wise and good man may be rich, and declare himself both, in employing them to their adapted uses; but he that is rich, and enlarges his desire after wealth, without having a heart to make use of them, for his own good or the benefit of others, is the greatest fool in nature; miserable wretches, living besides themselves in perpetual slavery, fear, suspicion, sorrow, and discontent.—Hom. 2.

Aristides.

Aristides, who, by his extraordinary virtue, had, from a low estate, brought the Athenians to be rich and honourable, when he became sick and languishing had scarce wherewithal to support himself with necessaries, the reason whereof being demanded by a friend, Aristides made answer, ‘How should I have any thing left, since I employed it, as it came in, to the uses it was designed for? I laid up my treasure in heaven, and now am going to receive the reward of it.’—Plut. in Vit. Aristid. p. 337.

The year 1590 was memorable, among other things, for the loss of Sir Francis Walsingham, principal secretary of state, chancellor of the duchy of Lancaster, and of the noble order of the garter. This great man, after all the services he had performed for his queen and country, gave a remarkable proof, at his death, how far he had preferred the public interest before his own; for he died so poor, that his friends, led by a vulgar error, were obliged to bury him privately in the night, for fear his corps should have been arrested for debt. A fault which few statesmen since his time have been guilty of.—Hist. of Eng. 8vo. vol. 2. p. 82.

Alexander the Great having overcome the Persian King Darius, and rifled his camp, he sent an hundred talents of silver to Phocion, which

which were part of the spoils ; who, instead of admiring the bounty of the donor, refused to accept the present, saying to the messengers, ‘ Why does Alexander bestow so great a largess on me, rather than on the rest of the Athenians ? ’ ‘ Because (said the messengers) he looks upon you as his friend, and a very good man.’ ‘ Why then (said Phocion) let him give me leave to live as I am.’ The messengers would not leave him so, but followed him to his own home, and told him it was a shame the friend of Alexander the Great should live in such a mean condition. Phocion seeing a poor old man go by, asked them, ‘ Whether they thought him in a worse condition than that man ? ’ ‘ Heavens forbid it should be so, (replied they) ; ‘ yet, (answered he), that man lives with less than I do, is contented, and has enough. If I should take the sum of money, and not make use of it, it is the same thing as if I had it not ; if I should employ it in my own affairs, all the city would speak evil of the king and me both ! I have enough, because I do not want, or wish for any more.’ And so sent back the present to Alexander ; and by that act shewed himself to be richer than wanted nothing, than he that had such large sums to give away.—Plut. in Phocion. p. 749.

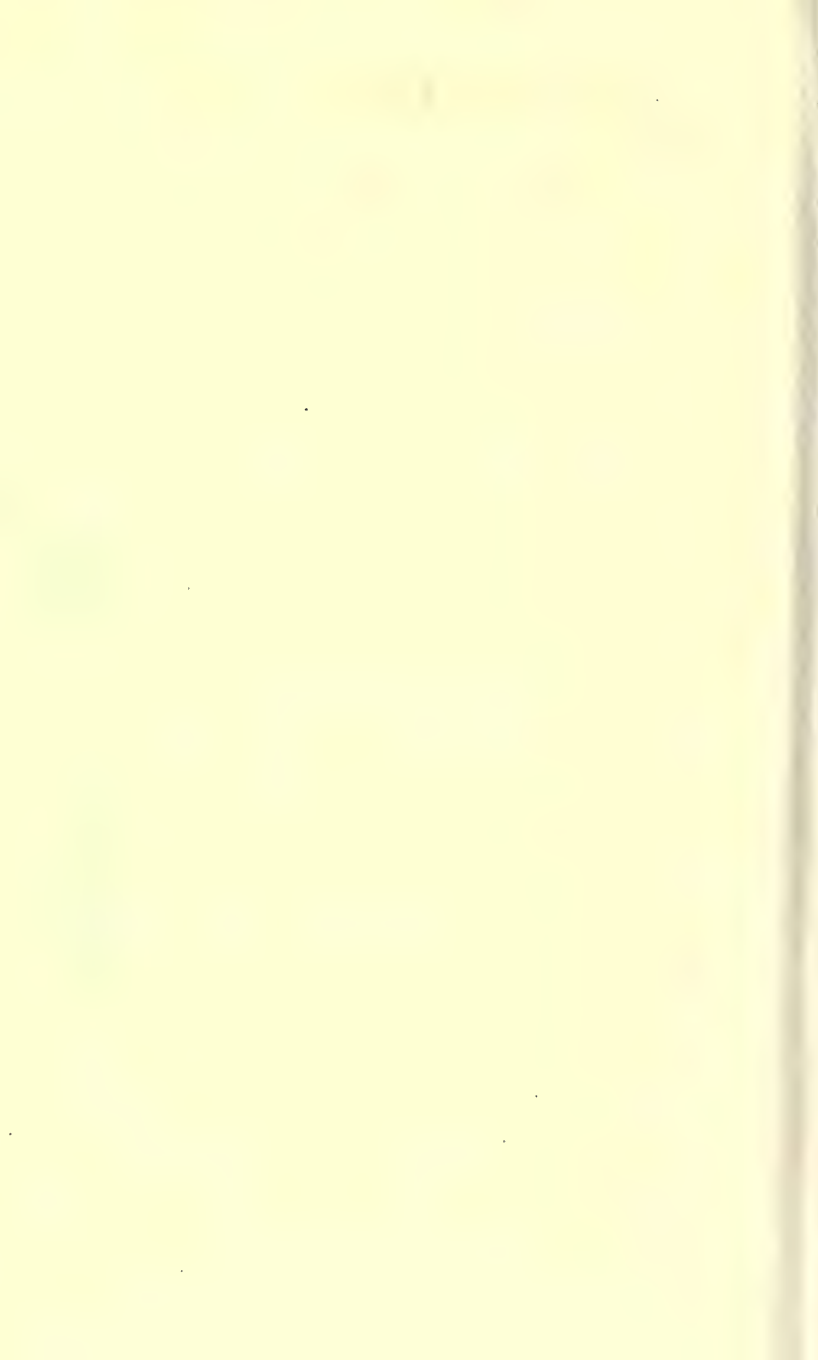
*Of all the vows, the first and chief request
Of each, is to be richer than the rest.*

Dryd.

*Fond men by passions wilfully betray'd,
Adore those idols which their fancy made :
Purchasing riches with our time and care,
We lose our freedom in a gilded snare ;
And having all, all to ourselves refuse,
Oppress'd with blessings which we fear to lose ;
In vain our fields and flocks increase our store,
If our abundance makes us wish for more.*

Rosc.

C H A P.



C H A P. LVIII.

Scoffing and Scorning seldom unrequited.

SOME men dig their graves as effectually with their tongues, as others do with their teeth ; for, when that little member, that lies in a wet place, and yet vomits fire, scatters its squibs among others, they commonly recoil and scorch the author also. Nothing is so tender as honour and reputation, which being lashed or stained by a scurrilous tongue, it commonly raises a heat that is seldom cooled but by the blood of the scoffer. A wound given by an ill placed word pierces deeper than a rapier ; and men are more scandalised at a fordid scoff, a bitter jest, and a scurrilous taunt, than at any other misfortune ; for the pretence to wit keeps it alive, and makes it always vexatious and corroding. Some men cannot speak but they must bite ; they had rather lose a friend than their quibble. What company soever they come in, they fall to their trade of scoffing and deriding ; and, by studying to make other men

fools in jest, render themselves such in good earnest ; for, what greater kind of buffoon can there be, than a farcastrucal coxcomb that rakes in every filthy hole for dirt to bespatter his company ? Some are pleased to call this scoffing humour wit ; but, be it so, a fool has the keeping of it : for all wise men abhor it, as the bane of society, and commend Castilio's caveat ; ‘ Play with me, but hurt me not ; jest with me, but shame me not ;’ which scoffers would do well to observe for their own sakes ; ‘ for snarling curs seldom go without bitten ears.’

To fright or shame men out of this foolish vice, Martin Cromerus has a very apt story of Uladislaus II. King of Poland, and Peter Durnius, Earl of Shrine, who having been late a hunting, were forced to take up their lodging in a poor cottage in a country village. As they were going to bed, Uladislaus told the Earl in jest, that his wife lay on a softer bed with the Abbot of Shrine ; which jest biting to the quick, the Earl could not conceal his resentment, and therefore as smartly replied, ‘ Et tua cum Dabessio,’—‘ and your disloyal Queen with Dabessus ;’ a gallant young gentleman in the court, whom Queen Christina had a favour for. ‘ Tetigit ad dictum principis animum.’ Which words pierced the very soul of the King, in-
much

much that he was ‘tristis et cogitabundus,’ very pensive and dejected, along time after ; but they were the utter ruin of the Earl ; for, when Christina heard it, she persecuted him to death.—Crom. Hist. l. 6. Burt. Mel. p. 92.

William I. King of England, by a late fatigue, his age, and corpulency of body, falling sick at Roven in Normandy, and the King of France hearing of it, jesting upon his great belly, said the King of England lay in child-bed at Roven ; which so angered King William, that he sent the King of France notice, that, as soon as he should be churched, he would make a thousand bonfires in France, for joy of his going abroad ; and was as good as his word, burning many towns and villages, and carrying his arms to the very gates of Paris.—Hist. Eng. octavo, vol. i. p. 78.

King Henry V. of England sent ambassadors to Charles VI. then King of France, to demand the surrender of the crown of France to him, as the rightful heir, and that, upon denial, he would endeavour to do himself justice by his arms. Charles offered a composition almost upon his own terms ; but the Dauphin, who managed all affairs during King Charles’s indisposition, sent King Henry a ton of tennis-balls for a present, in derision of his youth, as fitter to play with, than concern himself in military

litary affairs ; which King Henry took in such scorn, that he vowed to send such iron balls among them as should batter the walls of Paris, and that the best men in France should not be able to hold a racket to return them : And how well he performed his promise the Dauphin sorrowfully experimented.—Ibid. p. 239.

CHAP.

C H A P. LIX.

Of Scotland.

GOOD Lord ! what a pityful poor country it is ; it would be no small kind of punishment to be banished thither.—Howel's Ger. Diet. p. 62.

*Had Cain been Scot, God would have chang'd
his doom,*

Not made him ramble, but confin'd him home.

Clevel.

For it is a country only fit for those to dwell in that want a country, and have no part of the earth besides to dwell upon. In some places, as you pass along, you shall neither see a bird in the air, nor a beast on the earth, or a worm creeping on the ground, nor scarce any vegetal, but a black gorsy foil, a raw rheumatic air, or some craggy and squalid, wild disconsolate hills ; and, touching woods, groves, or trees, as St Stevens might have escaped stoning in Holland for want of stones, so, if Judas had betrayed

betrayed Christ in Scotland, he might (as one said) have repented before he could have found out a tree to have hanged himself upon. Some are of opinion, that, when the Devil shewed our Saviour all the kingdoms of the earth, he laid his thumb upon Scotland, and that for a two-fold reason. First, because it was not like to be any temptation to him ; next, it being a part of his mother's jointure, he could not dispose of it during her life. The country is so pityfully barren, that long keal, and short keal, which is a kind of cabbage, that they can dress twenty sorts of ways, is one of their principal food, besides fish, and some odd sort of fowls, as Soland geese, which is their great regalia, yet so rank and strong, that, when the eater puts a bit into his mouth, he must at the same time hold his nose, lest the stench should suffocate him. These short commons at home drive the men commonly abroad to seek their better fortunes, in-
 'somuch that you can scarce come into any part of Europe but you will find a Scotsman keep a house of entertainment, who lives by preying upon travellers, who, for want of language, pay him double the price for what things are sold for by the natives.—Scotland Characterized, p. 120.

For their cookery and bedding they are the antipodes to all cleanly folks. He that cannot
 break

break his fast upon a steen bannock, (an oaten cake often baked upon his hostess's warm womb), and drink ropy ale, that is full as palpable as the Egyptian darkness was, must fast while dinner.

The religion of the kirk is the dregs of Geneva presbytery, wherein they differ as much among themselves as from all Christendom besides; a mere heap of contradictions, novel institutions, and arbitrary discipline and punishments, wherein every little, poor, dull, parish presbyter, that has scarce twenty nobles a year in revenue, lords it as tyrannically over the lay nobility, gentry, and commons, and is as absolute in his district as the Pope in Cathedra. For the learning of the Scots, once in an age they may produce a wit, but they often prove pestiferous; witness Buchanan and Knox, two Scots brethren in iniquity, what incendiaries did they prove to all Great Britain? They care not what notions they advance in divinity, so it be but opposite to popery and prelacy, which they seem to abhor, and yet have set up a Pope in every parish in Scotland.

They are solely governed by their interest, which honour and gratitude always gives place to. What favours did James and Charles I. confer upon them? What vast pensions had they from the English Exchequer? How did the last
enervate

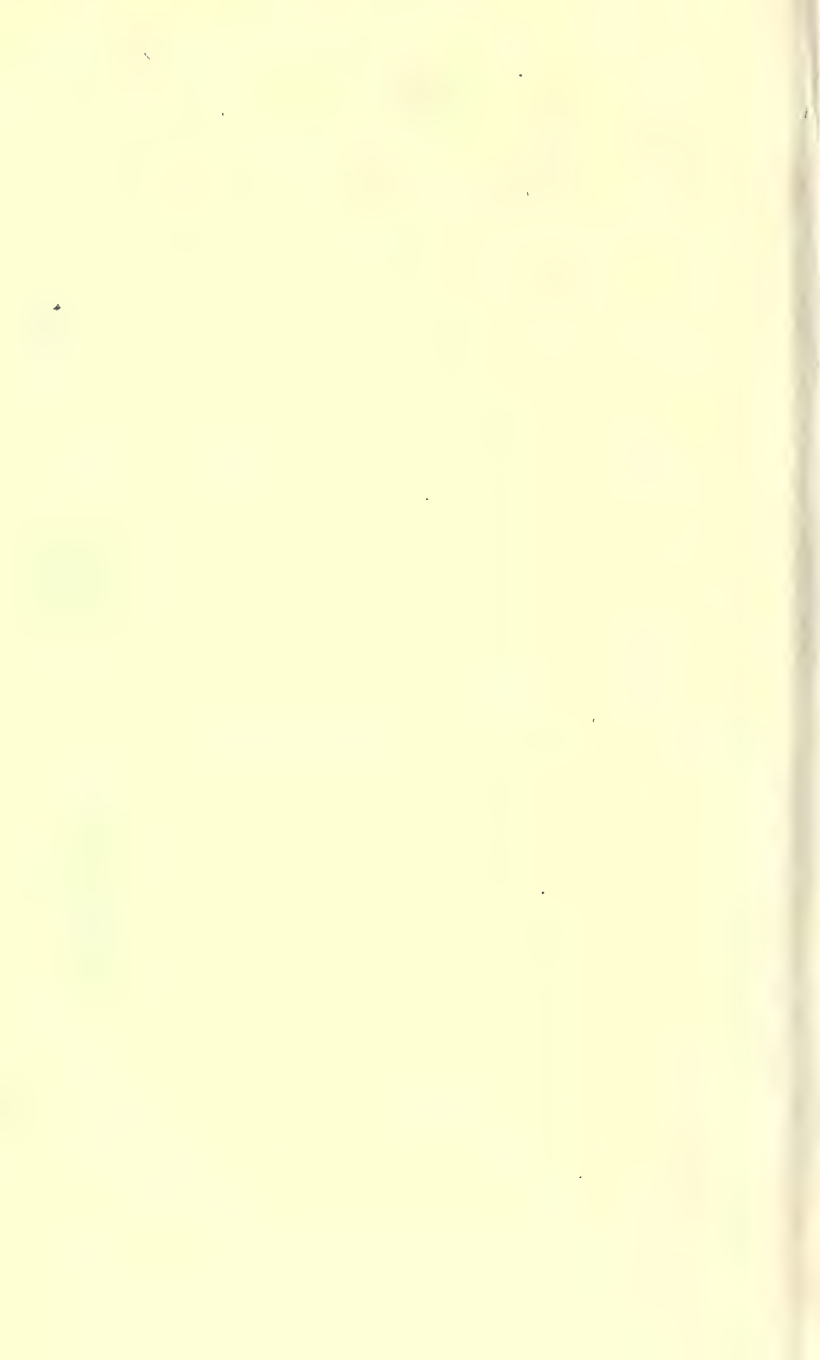
enervate his own prerogative to strengthen their privileges? What gracious concessions did he make them, according to their own confessions? and yet, when the rebellion broke out in England, they came with an army against the King, and afterwards, when their own countryman and lawful King, in his greatest extremity, came to them for shelter and comfort, they basely sold him to his enemies. O monsters of men! O heinous ingratitude!

Their ordinary women are as slender in the waist as a cow is in the middle, their legs and other limbs are of mill-post dimensions, and generally bigger than the mens; they are an antidote against lust in their shape, mean and tanned leather countenances; and he must be qualified for the embraces of a Succubus before he can break the seventh, or one article of the tenth commandment in that country.

The Scots neither love nor are beloved by any nation but the French, whose tools their ancestors have alway been, to vex and plague their best friends the English, as often as the French had occasion for their service, or the Scots for all our goods; but of late they have been more amicable and peaceable; and there is no question but they will continue the Queen's dutiful subjects, and quiet honest neighbours to the English, with very good looking after. I
shewed

shewed you already who and what they love,
and will conclude with what they hate :

*The things in Scotland which abominated are,
Clean shirts, swines flesh, and the common prayer.*



C H A P. LX.

Secrecy and Taciturnity.

SECRETS and glassies are dangerous things to be trusted with, for if once cracked or broken they are never to be repaired. Some men think it an honour to be another's confident, but they don't consider, as they ought, the danger that attends it. All secrets, especially those of princes, are troublesome burdens to such as are not interested in them; for princes naturally love those better that are obliged to them, than those they are obliged to in concealing their secrets, which are but imposts of the prince upon him that has the keeping of them; where the looseness of the tongue makes the head sit uneasy on its shoulders, and his life lies at stake to support the prince's honour. He that entrusts his secret to another has made himself a slave; and among crowned heads it is a violence of no long continuance, for they will be impatient to redeem their liberty, and for succeeding in that, and not to be obliged to their ministers, they will overturn every impediment,

diment. It is dangerous to oblige a prince, even with very great services, for when they once swell so big that no recompence can equal them, then acknowledgement turns to hatred, the servant's merits are first eclipsed, and by degrees buried in obscurity, to brighten the sovereign's character. Every man knows enough; and to be ambitious of knowing secrets, thrusts a man upon needless hazards. The best way, in the midst of these amazing difficulties, is to shun being a confidant, to be trusted with as few secrets as possible, and to retain them faithfully. Silence holds much of divinity in it. Whoever is forward to speak stands upon the brink of a precipice.

The Spaniards have always been thought very wise in their proverbs, one of which is, that *Un secreto es un peligro*; 'A secret is a danger.' Upon a time, says John Rufo, in his 65th apothegm, when inquisition was made after the original of the fable, which is so much in vogue among the vulgar herd, and makes fairies discover where treasures is obscured, and those who keep silence do oftneft find it, whereas others meet with nothing but coals: It was concluded to be the same thing with the favour of sovereigns, whereof he that boasted least should have always the greatest share: Adding, that
all

all intrusted secrets were rich treasures to him that could keep silence as he ought to do ; but to those that discovered them, would convert into coals, and sometimes burning ones too, to the danger of his life that had the keeping of them, because the witnesses or accomplices of a wicked action, saith Tacitus, are evidences against great men in authority.—Coment. sur l'hom. de Cour. Max. 237. p. 283.

Hiero king of Syracuse would often say, ' That princes do not only hate those that disclose their secrets, but also those that know them.' So that Philippides was in the right, who being importuned by King Lyfimachus, to let him know ' What part of his estate he should bestow upon him ? ' ' What you will,' said he, ' provided it be none of your Majesty's secrets.' ' The confidence that a prince reposes in his subjects,' says Boccalin, ' is a lace or string about his throat, to restrain or throttle him, when he begins to fear that the secrets which have passed from the ears to the heart, may also pass from the heart to the tongue.' ' And it often happens,' says a noble lord, ' that a prince, repenting of having communicated his secret, and being of opinion that he had lodged it unsafely, spares nothing to cure himself of his distrust, and secure his darling secret.' For the same reason

son many gallants have perished by the hands of their mistresses, who were unwilling that any witnesses should continue alive of what they themselves desired to forget.—Id. Max. 237. p. 282.

The secret councils of the Roman senate were closely concealed for many ages together, only C. Fabius Maximus, through inadvertency, and out of an ill design, happened to acquaint Crassus, whom he met in the country, and knew to have been a questor three years before, but knew not that he was chosen of the senatorian order by the questors, whom he told that the senate had secretly decreed a third Punic war; and though this was an honest error of Fabius, yet he received a severe reprimand from the consuls for communicating it; because it was a breach of privacy, which was the surest ligament in the administration of public affairs.—Valer. Max. l. 2. p. 36.

It was sometime customary for the senators of Rome to take their sons with them into the senate-house, to initiate them in the knowledge of affairs; thither Papyrius Praetextatus followed his father when a considerable matter was under consultation, and strict charge given that none should disclose it till it had passed into a decree. At his return home young Papyrius's mother pressed him hard to know what
the

the father's had debated in the Senate. He answered it was a secret, and he might not reveal it. This made her the more importunate to know; and the boy finding that he could not be rid of her without saying something, he told her it was debated in the senate, 'Which
' would be most advantageous to the common-
' wealth, that one man should have two wives,
' or one woman to have two husbands.' His mother, as if scared out of her senses, quits the house to acquaint the rest of her sex and quality with the danger and dishonour that hovered over them. The story spread through the city; and the whole sex being equally concerned, the next morning great numbers of them crowded about the senate-house, with their importunate requests, 'That rather one woman
' might marry two men, than that one man
' should marry two women.' The senators entering the court, inquired what made the women so intemperate, and what was the meaning of their repeated requests? Then stepped up young Papyrius and told them the whole story, who applauded his wit, the closeness of his mouth, and made a decree, that no senator's son should enter the court for the future, except Papyrius.—A. Gell. noct. Attic. l. 1. c. 23. p. 40.

The Persian ambassadors being invited to a feast at Athens, divers philosophers accompanying

ing them, they discoursed variety of subjects *pro* and *con.*; but Zeno being observed to sit mute all the time, the ambassadors pleasantly asked him, what they should say of him to the king their master, at their return into their own country? ‘Nothing,’ said Zeno, ‘more than this, that you saw an old man at Athens who knew how to hold his tongue.’—Plut. de Ganelit. p. 504.

The Roman general Metellus was once asked by a young centurion, what enterprize he had then in hand? And that the wise Roman might free himself from such impertinent questions from others, he told him, ‘If he thought his shirt was privy to any of his designs, he would pluck it off and burn it.’—Ibid. p. 506.

C H A P. LXI.

Of the Love of some Servants to their Masters.

HE that says and does well by others, commonly meets with the same returns, for there is a certain gratitude in nature, which, if not extinguished by ill-usage, that will push on a man of sense to requit obligations; but when gratitude comes to be acted by a principle of love, wonderful things will either be done or suffered to promote the good, or prevent the evil of the persons beloved and esteemed. Harsh and forward masters, do often make disobedient and careless servants; but kindness melts the most obdurate and obstinate natures, subdues the incorrigible, instructs the untractible, humbles the proud, and changes the brute into man. Servants being but meanly capacitated, great things cannot be expected from them, and yet we find some that have been of such exemplary fidelity and virtue, that they have excelled in the demonstrations of their love and

affection to their masters, as you will find in the following examples :

Publius Catienus Philotimus had so well demeaned himself in the service of his master, that when he died he left him heir to his whole estate ; but that was no temptation to him to out-live his master, and therefore he cast himself alive, and in health, into that funeral pile, which was prepared, according to the custom of the Romans, to burn the dead body of his master.—Sabellic. l. 3. c. 8. p. 161.

Marcus Antonius, that excellent orator, being accused of incest; and the witnesses swearing that a servant of his used to carry a light before his master when he went to indulge himself in those unlawful pleasures; the servant was apprehended, and forced by tortures to accuse his master, his flesh was torn by scourges, his joints were extended upon the rack, his body burnt with hot irons, and all imaginable cruelties exercised upon him; and yet, in his greatest agonies, would not drop a word that might stain the reputation, or hazard the life of his master, though he knew him to be guilty of the crime objected against him.—Val. Max. l. 6. c. 8. p. 169.

A citizen of Rome being condemned by the Triumvirate, to save his life hid himself in a cave; and one of his servants seeing those coming that were to murder him, slipped into the cave,
desired

desired his master to retire to the obscurest part of it, and in the mean time put on his master's gown, and told the officers he was the person they sought for, being resolved to save his master's life with the loss of his own; but a timorous and treacherous fellow servant betrayed him in this officious design, and so the master was found out and slain. But this piece of treachery was no sooner known to the Roman people, but they all rose up as one man, and would not be appeased till the traitor to his master was crucified, and he that attempted to save his life was set at liberty, with large commendations of his love and care of his master's preservation.—*Dinot.* l. 4. p. 293.

Soldiers being commissioned to kill Urbinus Panopion, and a servant of his knowing they were come to his house in Reatina to execute their orders, he changed clothes with his master, and having put his ring upon his finger, conveyed him out at a postern gate, but retired himself to his master's chamber, threw himself upon the bed, and there was killed instead of his master; by which means Panopion escaped, and living to see better times, erected a stately monument, with a proper inscription, in perpetual memory of so good a servant.—*Dinot.* l. 4. p. 300.

C H A P. LXII.

Sights and Seeing wonderful and depraved.

SIGHT is the most excellent of all the five senses, for by it we learn and discern all things. Seeing is a compound act, as tasting and feeling is. The pupil of the eye, before it conveys any thing to the fancy, moves into a direct line with the object that is to be conveyed ; the medium of this conveyance is light ; which medium being diaphanous or transparent, (as is the eye), helps on towards fixing the image of the object in the eye by reflection, as water and looking glasses entertain a resemblance of such objects as are placed near them. When we say we see a horse, a dog, and so on, it is only the image of the horse, cock, dog, &c. that reflects upon our eyes, as they would do upon a looking-glass were they before it. To commend the benefit of sight was to waste words and time in proving what every seeing man minutely experiences. Happy they that employ it on proper objects, and do not make the eyes windows to
let

let in pride, lust, and vanity. But it is my business to shew how some have enjoyed this benefit in an extraordinary proportion, how in others sight has been depraved, and how it may be preserved.

Lopes, a Spaniard at Gades, could, from the high mountain Calpe, see out of Europe into Africa over the Streight, which will cost sailors three or four hours in calm weather to cross it. He could discern what they were doing in that opposite far distant port, and on the African shores adjoining to it; by which means the Spaniards often prevented the insults of the Barbarian pirates.—Johnston's Nat. Hist. p. 346.

The Emperor Tiberius, Joseph Scaliger, and his father, and Hieronymus Cardanus, were all so sharp sighted in their youths, that they could see in the dark immediately after they awaked; but soon after that faculty left them, and they saw no better than other men. This quick-sightedness continued with them till they were about three and twenty years of age apiece; and Cardan attributes it to the heat of the brain, the subtilty of the visive spirits, and the power of imagination.—Zuing. Vol. 2. l. 5. p. 293.

Fabri-

Fabritius ab Aquapendente gives us a relation of an inhabitant of Pifa, that had such a strange constitution of the eye, that he could see very clearly in the night, but either not at all, or else very dimly, in the day. Gellius gives us the like instance of people in the remote parts of Albania that see better in the night than the day; for the lustre of light dissipates and rebates the edge of the sight.—Bartholin de Luce Homin. l. 1. c. 14. p. 107.

Sir Kenelm Digby reports that he saw a man so blind that he was not able to discern when the sun shined, and yet could play at cards and tables, bowles and shovel board, discern the gestures of his scholars by their voice, walk in a chamber or long alley straight, and turn exactly at the ends, and, by an effect of the light upon his body, but chiefly on his brain, know when the sun was up, and exactly distinguish between a clear and a cloudy day.—Digby's Treatise of Bodies, c. 28. p. 253.

Some men see double, which is a great impediment to the sight; and the cause of it is, that the sight not in an angle, or seeing two things or one thing twice, work the same effect. Purblind men see best in dimmer lights, and have their sight stronger nearer hand than those that are not so; and the cause is, that the visual spirits in those that are purblind are thinner

thinner and rarer than in others, and therefore the greater light disperseth them. For the same reason, they only want contracting; for, being contracted, they are stronger than the visual spirits of ordinary eyes; as, when we see through a level, the sight is stronger; and so it is when you gather the eye-lids somewhat close. Old men, when they would see to read, put the paper at some distance from them. The cause is, that the visual spirits in old men, contrary to those of purblind men, do not unite but when the object is at some good distance from their eyes. Men see better when their eyes are over against the sun or a candle, if they hold their hand a little before their eyes, because the glaring of the sun or candle weakens the eyes, where the light circumsufed is enough for the perception. If men come out of a great light into a dark room, or if, on the contrary, they come out of a dark room into a light room, they seem to have a mist before their eyes, and see worse than they shall do after they have staid a little while either in the light or in the dark; the cause whereof is, that the visual spirits are disturbed by that sudden change, put out of order, and, till they are recollected, do not perform their offices; for, when they are much dilated by light, they cannot contract suddenly; when they

they are much contracted by darknes, they cannot dilate suddenly. Excess of both these, that is, of the dilatation and contraction of the visual spirits, if it be long, destroyeth the eye.

—Bacon's Nat. Hist. p. 188.

C H A P. LXIII.

Of the Sense of Smelling.

SMELLING is an outward sense, which apprehends by the nostrils drawing in air, and is the weakest sense in mankind ; for all other creatures do excel them in it ; and, of all others, may be best spared, especially in the perfection of it. The organ is the nose, or two small pieces of hollow flesh about it. The medium is the air to men, as water to fish. The object smell arises from a mixed body resolved ; but, whether it be a quality, fume, vapour, or exhalation, I shall not dispute, or of their differences, and how they are caused. This sense is an organ of health, as sight and hearing of discipline ; and, by avoiding all ill smells, and choosing good ones, the spirits are refreshed, and life is prolonged.

At Antwerp, a countryman coming into a perfumer's shop, fell immediately into a swoon, and could not be brought to himself but by
applying

applying horse-dung to his nose.—Johnstone Nat. Hist. p. 347.

It has been reported of others, as well as Alexander the Great, that their sweat exhaled an odoriferous smell, occasioned by some rare and extraordinary constitution, of which Plutarch and others have been inquisitive into the cause. But the ordinary constitution of human bodies is quite otherwise, and their best and chiefest excellencies are to smell of nothing at all. Nay, the sweetness even of the chiefest breaths has nothing in it of greater perfection, than to be without an offensive smell, like those of healthful children, which made Plautus say,

Mulier tum bene olet, ubi nihil olet.

*That woman we a sweet one call,
Whose body breathes no scent at all*.*

And such as make use of exotic perfumes are of good reason to be suspected of some natural imperfection, which they endeavour, by these odours, to conceal, according to that of Mr Johnstone.

Still

* Mont. Ess. Engl. Vol. 1. 531.

*Still to be neat, still to be drest,
As you were going to a feast ;
Still to be powder'd, still perfum'd,
Lady, it is to be presum'd,
Though Art's hid causes are not found,
All is not sweet, all is not sound.*

Of all smells, the simple and natural are the most pleasing. Let the ladies look to that, for it is chiefly their concern.—Plaut. Mostel. Art. I. Sect. 3.

Nasty stinking smells suddenly strike to the brain, poison the spirits, and oftentimes are attended with deadly consequences ; lamentably experienced at the solemn assizes held at Oxford, where Bell and Braham the judges, the high sheriff, and most of the justices of the peace upon the bench, were killed by the stench of the prisoners. To which I take leave to subjoin, That Dr Tompson, Dean of Bristol, endeavouring to make the prisoners sensible of their crime, that were condemned and going to be executed at Bedminster, for being in Monmouth's rebellion, a dreadful stench from the malefactors flew in his mouth and nostrils that poisoned his brain ; of which infection he died, a young man, in a few days afterward : Confirming

firming what the Lord Verulam says in his Natural History, 'That the worst of all smells is
' that contracted in goals.'—Sandy's Ovid.
Met. l. 7. p. 149.

C H A P.

C H A P. LXIV.

Of long Sleepers.

MODERATE sleeping is certainly one of the greatest benefits in nature, without which there is an utter impossibility to preserve the body in health, or the mind in its due force and vigour. It is the best medicine to wearied limbs, an antidote against distracting cares, and the great comforter under trouble and discontent. It stills a seaman though the storm be high, and frees the captive from his weightiest chains. It stops the mouth of want, cures diseases, gives ease in pain, makes us cheerfully bear the fatigues of a busy life; is a blessing denied to pompous courts, and to be found in an humble cottage.

O sacred rest!

Sweet pleasing sleep! of all the powers the best!

O peace of mind! repairer of decay!

Whose balms renew the limbs to labours of the day,

Care shuns thy soft approach, and sullen flies away.

Dryd.

These

These are the praises the poets bestow upon the God Somnus, when moderately used ; but, as all the benefits of nature are sometimes attended with excesses and diminutions, so has it been with sleep in the following examples.

William Foxley pot-maker to the Mint in the Tower of London, in perfect health and sobriety, fell asleep on Tuesday in the Easter week, in the year 1547, and could not be waked with pinching, burning, and other like experiments, till the first day of Easter term, which was no less than full fourteen days after ; then he waked of his own accord, and appeared, in his own apprehension, and that of others, as if he had slept only one night, and lived forty years after —Bak. Chron. 428.

Pliny acquaints us, that, when Epimenides the Cretan epic poet was a youth, being wearied out with the heat of the weather, and fore travel, he went into a cave to rest himself a while, and there slept fifty-seven years ; then, being casually awaked, he returned home, admiring at the changes and alterations he found every where ; and, at last, with some difficulty, was known by his younger brother, then grown an old man. It is also said, that, after he was awake, in so many days as he had slept he himself became old. However, he lived in the whole
one

one hundred and seventy-five years. He is quoted by St Paul in his Epistle to Titus ; and from him the sleep of Epimenides became a proverb. Nat. Hist. l. 7. p. 184.

Crantzius tells us of a young scholar in Lubeck, in the time of Pope Gregory XI. who, that he might sleep undisturbed, retired to a private place, and there slept seven years ; and, by accident being awaked, his complection was no way altered, and was easily known to all his former acquaintance.—Grantz. Vandal. l. 8. c. 39.

Marcus Damascenus writes, that, in his time, there was a husbandman in Germany, who being wearied with travelling, laid him down under a hay-rick, and there slept the autumn and winter following ; but, when he was awaked, was found almost dead, and bereft of his senses.—Zuing. Theatr. Vol. 2. p. 415.

Maximianus, Malchus, Martinianus, Dionysius, Joannes, Serapion, and Constantinus, commonly called the *Seven Sleepers*, to avoid the persecution under the Emperor Decius, hid themselves in a cave in the mountain Caelius, and there slept till the thirtieth year of Theodosius the Younger, which was one hundred and ninety-six years, and then went into the city as if they had slept but one night ; but the truth was soon discovered by their different habits and

speech, and the money they had about them of an antiquated stamp and figure.—Niceph. Eccl. Hist. l. 14. c. 45.

George Castriot, otherwise called Scanderbeg, Prince of Spirus, was satisfied with so little sleep, that, from the time he first invaded that kingdom, to the day of his death, he never slept above two hours in one night, yet died in the sixty third year of his age.—Zuing. Theatr. Vol. ii. p. 415.

Perseus King of Macedon being defeated and taken prisoner by Æmilius, was led captive to Rome, and there guarded by soldiers, who kept him so strictly from sleep, that they would not suffer him to close his eye-lids, or take any rest at all; which strange kind of cruelty so exhausted nature, that he consumed away and died.—Plut. in vet. Æmil. p. 162.

C H A P. LXV.

Of Sobriety and Temperance.

SOBRIETY and temperance in meat, drink, and pleasures are the great supports of nature, prevent weary days and wakeful nights, which are the common effects of rioting and drunkenness. There needs no greater commendations of a sober life, than that all men covet to be so reputed, though they are utter strangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold wash and grains for swine, or a reservatory for noisome offal? whose bellies are their Gods, and glory in their shame, are despised by all the sober men in the world, as incapable of business, and unfit to be trusted with any thing, but what might be as safely communicated to the common cryer. So much care and time is employed in making provision for the belly, that a minute cannot be spared for other matters, and when that is crammed, he is unfit for every thing but sleep. In drink men traduce or betray the best friend

friend they have, and if slander is not the topic, out comes a secret to make room for the other bottle; against which vices sobriety and temperance is the only antidote; gives men reputation, prevents and cures diseases, and lengthens the thread of life to the utmost period.

A German gentleman of an ancient family, was recommended by a prince to the service of the Emperor Philip, under a very advantageous character, as a well read man, and one that had polished an university education by foreign travel, and had no fault but what was customary in that country, viz. ‘ He would sometimes ‘ take a cup too much.’ To which the Emperor answered, ‘ Then with that original fault ‘ he must necessarily have all others as consequences, that being a sin productive of a thousand ‘ neglects, mistakes, errors, and insolencies, and ‘ render him incapable of my service.’—Hist. Ger. vol. 3. p. 236.

Ludovicus Cornarius, a learned Venetian, wrote a treatise of sobriety and temperance, and gives himself as a testimony of the benefit of it. ‘ I was,’ says he, ‘ till the fortieth ‘ year of my age, continually afflicted with a ‘ concatenation of distempers, and always out ‘ of order. I was molested with crudities at ‘ my stomach, fevers of all sorts, a pleurisy, ‘ and

‘and was often laid up of the gout.’ At length this gentleman, by the advice of his physicians, took up such a sober and temperate way of living, that in one year’s time he was almost free from all his former distempers. He broke his arm and leg by a fall in the seventieth year of his age, and though nothing less than death was expected from that accident, yet he recovered without the use of physic; his temperance preventing the recurrency of humours to the parts affected. In the eighty-third year of his age, he was so hale, vegete, brisk, and vigorous, that he could run up a steep hill, leap upon his horse from the plain ground, and perform all his youthful exercises. His allowance of bread and all other aliments was but twelve ounces a day, and fourteen ounces of drink for the same time; and if by chance he exceeded, he was apt to relapse into his former ill habits. This relation was written by himself, and is annexed to Leonardus Lessius, the physicians book, printed at Amsterdam 1631.—Drexel. Oper. tom. 2. c. 4. p. 86.

Cato the younger marching his army through the hot and weary sands in the deserts of Lybia, the whole army was so oppressed with an immoderate thirst, that they were ready to faint and die away. In this distress one of the soldiers presented him with some water in a helmet

met that he had found with great difficulty to quench his thirst ; Cato took the water into his hand to accept the courtesy, but poured it on the ground in the sight of all his army, as disdainng to receive a benefit himself, which he could not communicate to his whole army, by which example of temperance and tenderness, he encouraged his soldiers to endure their hardships chearfully.—Herodot. l. 9. p. 206.

Agefilaus king of Sparta, marching with an army to assist the King of Egypt, at his arrival the king, his nobility, and great commanders, with infinite numbers of other people, went out of curiosity to see him ; and what raised their admiration was, that when they saw the great presents that were made him to secure his welcome, and acknowledge his favour, he took only of the coarsest diet, and bid the perfumes, confections, jellies, and dainty sweetmeats should be given to his slaves.—Clark's Mir. c. 113. p. 557.

C H A P. LXVI.

Spain and Spaniards, their Character.

SPAIN has been always reputed a considerable country, witness the Romans, by whom she was *prima tentata* and *ultima subacta*, first attempted and last subdued : For the antient Romans, like the new ecclesiastic lords of Rome, and the new spawned Jesuits, fought most after those places where the plenty and pleasure of the soil, might strive with their desire to make them happy, and where they might meet with fat and golden returns : And here, for the clear temperature of the air, the salubrity of the soil, and the constancy of one sort of weather a long time, has Homer and other authors placed the Elysian fields. Navigators know when they come near the coast of Spain, by the fragrant odor which rosemary and other aromatic vegetables, that grow their wild in the common fields, do usually perfume the air with.—Howel's Germ. Diet. p. 14.

The bowels of Spain abound with excellent metals. What steel goes beyond that of Biscay? What silver comparable with that of Medina? What gold purer than that which is found in Tagus? What silk better than that of Granada and Valentia? What flax so good as that of Murcia? Or what wool primer than that of Segovia? Spain is not parched with so violent a sun as the coasts of Africa, is not disquieted with such impetuous winds as France, shaken with such earthquakes as Italy, or benumbed with excessive cold as other regions; but partakes of all these in a middle kind of temperature, and her pastures are in some places so exuberant, as about Cadiz, that the milk cannot turn to whey, nor can be made into cheese, unless water be mingled with the milk, it is so thick and creamy.

How Spain abounds in marble, and other curious stones for architecture, the monastery of St. Laurence near the Escorial can witness: A stupendous fabric, an egregious and imperial piece, which cost Philip II. more than twenty millions of gold the building. This monastery and royal palace the Escorial, exceeds any structure in the world besides for matter and form; for delicate orchards, curious aqueducts and fountains, for grotts and groves, for galleries and ambulatories,
and

and for neatness and amenity of all things, you would think it some earthly paradise: And if he that would take an exact survey of this stately structure, must go thirty-three miles passing from room to room, from quadrangle to quadrangle, with other places annexed; you may easily judge the magnitude and vastness of the whole. What can compare with Seville for riches, which pays the king for goods imported above a million a year? What place can compare with Valladolid for a large market place, of seven hundred paces compass, and the salubrity of air? What town is like Madrid, the greatest village in the world, and sometime the most populous? What a beautiful city is Valentia, where there is a kind of spring all the year? The only place to make a man forget his own country.

The Spaniards have been always reputed a stout magnanimous people, contemners of death, and mighty conservators of liberty. Nor are they less skilful in managing the pen than the gun and sword, and have afforded as many learned men as any other nation. It is true they do not write so much, nor print so often as other people, but in what they publish they generally exceed all other authors. The Spanish monarchy is the greatest that has been since the creation, considering all things; take

all the members together, and it is ten times bigger than the Ottoman empire, for the sun always shines upon some part or other of it. That king has dominion on both the hemispheres, which no other monarch in the world has besides. But that which most tends to the glory of the Spaniards, is their policy and prudence in governing so many distinct regions, so many squandered kingdoms, so many millions of people of differing humours, customs, and constitutions.

But what has been said of Spain already will meet with great abatement, when we consider that her commendations referred only to some parts of Spain, and to time long since past; what it was, not what it is; for unless a man be stark blind he must say, that Spain is the most unhusbanded and the sterilest country in Europe, the thinness of people, and the fulness of fruitless hills, which in truth are no better than wildernesses; insomuch, that though she be mightily drained of her inhabitants, yet she has not bread enough to put into the mouths of the sixth part of them; but must be supplied from Germany, France, or Sicily: Yet there is no people can so artificially dissemble plenty as the Spaniard, who will stand at his door, stroke his beard and breast from crumbs, and pick his teeth in as much state, as if he
had

had been at a feast in Germany or England, when he has had nothing but dry bread, rubbed with a bit of pickled herring for his dinner. It is true, they are zealous in their religion, but that they owe to the inquisition; for if they doubt or dispute any thing of the Romam church, they are answered with a syllogism of fire or hemp, which concludes more strongly than a syllogism *in barbara*. The Spaniards are most made up of imagination, and a kind of fantastic gravity, which cloak a great deal of pride. They believe more what they fancy, than what they do or are: And for his state, you shall see him march gravely with a crowd of servants or slaves, two before him, another holds his hat upon occasion, another his cloak, if it rains, another carries a clout to wipe the dust off his shoes, another a cloth to rub his gennet while he hears mass, another a currying comb to comb his mane, and all these when they come home, must be content with a brown loaf and a raddish a piece for their dinners.

The present power of Spain is dwindled to nothing; the Netherlands cost her ten times more than they are worth, if they were to be sold in the market. Naples is tottering, and its fate is to be read in its forehead, and Sicily, while things stand as they do, dreads another massacre. Milan is the seat of war, and
can

can scarce be succoured by the French, if Savoy joins in the confederacy : Catalonia is upon terms of revolting as soon as they find an army to cover them. Portugal is in open war against Spain, while in French hands the grantees are discontented to see the French their masters, and all things tend to the ruin of Spain while governed by French councils, which nothing can prevent but sending King Anjou home again, and espousing the interests of Charles III. their lawful sovereign.

They have been accounted prudent and politic, but with this allay, that a Jesuit has always held the helm of their government ; a sort of people they always hug and doted on, insomuch that a Burgundian nobleman said, *Un Espagnol sans son Jesuite, est comme un perdrix sans orange* : ‘ A Spaniard without a Jesuit is like a partridge without an orange ;’ and how much they were mistaken in their hasty compliance with Portocarero’s forged will, and his successive advices, time will manifest.

C H A P. LXVII.

Men of Extraordinary Strength and Tallness.

GEORGE LE FEUR, a learned German author, tells us, that, in the year 1529, there lived a man in Misnia, in Thuringia, named Nicholas Klumber, an ecclesiastic, and provost of the Great Church, that, by main strength, and without the help of a pulley or other engine, took up a pipe of wine in a cellar, carried it into the street, and laid it upon a cart. The same author says, that there was a man in Mantua, named Rodomas, that could break a cable as thick as a man's arm with as much ease as a brown thread.—Hakewel's Apol. c. 5. p. 215.

Mr Richard Carew, in his Survey of Cornwall, tells us, that a tenant of his, named John Bray, carried about the length of a butt at one time six bushels of wheat meal, at the rate of fifteen gallons to the bushel, and a great lubberly miller of twenty years of age hanging upon it. To which he adds, that John Roman, of the same county, a short clownish grub, would

would carry the whole carcase of an ox upon his back with as much ease as another of a greater stature could carry a lamb.—Ib. Apol. l. 3. p. 216.

Caius Marius, who was originally a cutler, and in the time of Galienus elected Emperor by the soldiers, was so strong a bodied man, that the veins of his hands appeared like sinews. He could stop a cart drawn with horses, and pull it backwards with his fourth finger. If he gave the strongest man a philip, it was felt like a blow on the forehead with a hammer. With two fingers he could break many things twisted together.—Pollio. Camer. Hor. Subcis. cent. 1. p. 337.

John Courcy, Baron of Stoke Courcy, in the county of Sommerfet, who was the first Englishman that subdued Ulster in Ireland, and was honoured with the title of Earl of it, was some time after surprised by Hugh Lacy, his competitor for that title, sent over into England, and committed to the tower by King John. A French castle being in dispute by the two kings of England and France, they agreed to decide it by a combat in their presence. Courcy was sent for out of the Tower to engage the French champion, and being weakened in body by a long imprisonment, was allowed a time to strengthen himself by a good diet; and the French-

Frenchman observing how much and heartily he eat and drank, and thereby guessing at his strength, said he was a cannibal, that when he had killed him would eat him, and thereby declined the combat. Afterwards, the two Kings desiring to see a proof of Courcy's strength, caused a steel helmet to be laid upon a block before him, which Courcy at one blow cut in pieces, and struck his sword so far into the block, that no man but himself could get it out again.—Fuller's Worthies, p. 26.

The Emperor Aurelian, as it is recorded in history by Flavius Vopiscus, was very tall of stature, and of such wonderful strength, that, in a pitched battle against the Sarmatians, he killed in one day, with his own hands, forty-eight of his enemies ; and, in some skirmishes afterward, made them up nine hundred and fifty. When he was colonel of the sixth legion, he made such a slaughter among the Frangi, that seven hundred of them perished by his own sword, and three hundred were sold that were taken prisoners by himself.—Camerar. Her. Subcis. Cent. 1. p. 378.

The tallest man, says Pliny, that was found in our age was one named Gabara, who was brought out of Arabia in the reign of the Emperor Claudius, and was nine feet and nine inches high.—L. 7. c. 16. p. 165.

I saw a girl in France, says Bartholinus, of eighteen years of age, who, though descended from middle sized parents, was of such a giant-like stature, that her hand, in length and bigness, was proportionable to three mens hands if they had been joined together.—Hist. Anatom. p. 198.

Maximinus the Emperor, was eight foot and a half in height; he wore his wife's bracelet as a ring upon his thumb; and his shoe was longer by a foot than any other man's. He was a Thracian, barbarous, cruel, and hated of all men; and fulfilled the proverb, 'That high rooms are always ill furnished.' For,

*The greatest virtues oftenest lies
In bodies of the middle size*.*

* Zuing. Vol ii. p. 276.

C H A P.

C H A P. XLVIII.

Swift Runners.

PHILIPPIDES being sent on a message from the Athenians to the Republic of Sparta, to gain their assistance against their enemies the Persians, run, within the compass of two days, an hundred and fifty Roman miles and a half.—Plin. l. 7. c. 20. p. 167.

King Henry V. of England was so swift of foot, that he, and two of his Lords, without the help of bow or toil, would take a buck or doe in a large park or forest.—Bak. Chron. p. 388.

Harold, the son of Canutus II. succeeded to the crown of England, and was such an excellent footman, that few horses were able to keep him company. He would, single handed, run a hare to death, and therefore was surnamed *Harefoot*.—Zuing. Vol. ii. p. 388.

The Piechi are a sort of footmen that carry the expresses of the Grand Signior from one

place to another, as occasion offers, and run with such wonderful swiftness, that, with a little short pole-ax and a viol of sweet waters in their hands, they will run from the Port of Constantinople to Adrianople in the space of a day and night, which is about one hundred and sixty Roman miles.—Lips. Epist. cent. 3. p. 271.

Under the Emperor Leo, the same that succeeded Marcian, there was a Greek named Indacus, a man of extraordinary courage, and of wonderful nimbleness of foot. He was to be seen at parting, but vanished in the twinkling of an eye. He rather seemed to fly than run over mountains and dangerous precipices; and would run further in a day than any post could ride, though he staid not a minute to change his horse; and having performed his journey, would return back the next day, though there was no occasion for making so much haste, merely because he took delight in running, and never complained of being weary.—Zuing. Vol. ii. l. 5. p. 388.

Bocchius tells us, that Polymnestor, a boy of Milefia, being put out by his mother to keep goats, to a master that had many of them; while he was in this service, he pursued a hare for his recreation, and made such good use of his legs, that he overtook and caught her; which

which being made known to his master, he introduced him into the Olympic Games, where, as victor, he gained the crown, in the forty-sixth Olympiad.—Solin. c. 6. p. 190.

In Peru, they have casquis or foot-posts, to carry letters or messages from place to place, who have houses about a league and a half asunder, they running each man to the next, will run fifty leagues in a day and a night.—Plutch. Pilg. p. 1066.

C H A P.



C H A P. LXIX.

Of the Mystery of Sympathy and Antipathy.

I CALL them mysteries, because the relations touching the force of imagination, and the secret instincts of nature are so uncertain, that they require a great deal of examination before we can conclude upon them; for oftentimes when men think they have solved the doctrine of occult qualities by some intervening accident, or repeated experiment, they are as much in the dark as ever. That there are many things that work upon the spirits of men is certain, but the *modus* of sympathy and antipathy is a subject of such a nature, as is only proper for the exercise of wit, not of demonstration; and in these abstruse operations, it may be said of the best philosophers, as some say of physicians, they are in their highest excellencies but good guessers. That things operate thus and thus we are confirmed by every days experience, but the cause of their operations in nature, the Divine Power is often pleased to conceal, till we shall know as
we

we are known at the revelation of all things. To give many examples of sympathy and antipathy were to light a candle to the sun ; for there is scarce a man breathing upon the face of the earth, but is able to give an example in his own person : However I shall treat you with some, and assign the best reasons that hitherto have been given for them ; and first of sympathy.

There are many ancient and received traditions and observations, touching the sympathy and antipathy of plants, for that some will thrive best, growing near others, which they impute to sympathy, and on the contrary ; but that is a grand mistake, and the true reason of their thriving is, that one plant draweth such a particular juice out of the earth, as qualifyeth the earth, so as the juice which remaineth is fit to nourish the other plant ; so the neighbourhood does good ; but where two plants draw much the same juice, there they starve one another. Sow onion-seed under a rose-hedge, the roses will be sweeter and larger, and the onions will be bigger and smarter tasted, because they draw contrary juices, and improve one another, by drawing out what is offensive to each particular.—Verulam's Nat. Hist. Cent. 5. p. 101.

It has been observed, that the diet of women with child does work much upon the infant.

As

As if the mother eats quinces often, and the seeds of Coriander, the nature of both which is to repress and stop vapours that ascend to the brain, it will make the child witty and ingenious.—Id. p. 210.

Mummy has a great force in staunching blood; which, as it may be ascribed to the mixture of balms that are glutinous, so it may also partake of a secret propriety in the blood, which draweth man's flesh. It is approved, that the moss which grows upon the skull of a dead man unburied will staunch blood potently. And so do the dregs or powder of blood severed from the water, and dried.—Id.

I would have it thoroughly inquired into, whether there be any secret passages of sympathy between persons near of blood, as parents, children, brothers, sisters, husbands, wives, &c. because history is very full of examples, that upon the death of persons of such nearness, men have had an inward sense of it, though it has happened at far distant places in remote countries beyond the seas, and so of other remarkable things.

Pius Quintus, at the very time when that memorable victory was won by the Christians against the Turks, at the naval battle of Lepanto, he being then hearing causes in the Consistory, broke off suddenly, saying to those about him

him, ‘ It is now more requisite that we should
 ‘ be giving thanks to God for the victory he
 ‘ has given us against the Turks.’ It is true,
 that victory had a sympathy with his spirit, for
 it was merely his work to conclude that league;
 or it may be it was a divine revelation; but
 what shall we say then to a number of examples
 among the Grecians and Romans? where the
 people being in theatres at plays have had news
 of victories and defeats some few days before it
 was possible for a messenger to arrive.—Id. p.
 212.

There are so many examples of antipathy
 which we cannot positively account for, that it
 would be an endless task to recite them: As
 that of the poet, *Non amo te Sabidi, &c.*

*Thee, Sabides, I do not love,
 Tho’ why I cannot tell:
 But that I have no love to thee,
 This I know very well.*

Cardinal Don Henrique a Cardona would fall
 into a swoon at the smell of a rose: Cardinal
 Oliverius Caraffa was forced to inclose himself
 in a chamber all the time that roses were blow-
 ing, and durst not go abroad for fear of being
 suffocated by a smell that others covet: And
 Sir

Sir Kenelm Digby writes, that the Lady Hen-nage of the bed-chamber to Queen Elizabeth, had her cheek blistered by laying a rose upon it. Some have aversion to a cat, others to a pig, others to wild fowl ; and there is scarce a joint of meat, either of beef, mutton, veal, pork, or lamb, or any other eatable, but there is some person to be found that has an antipathy against it : Of which nothing else can be said, but that those creatures, and meats which the mother had an aversion to, occasioned by fancy and indisposition of body in breeding the child, the same by the imagination of the mother, impresses and fixes into the very nature of the child she goes with.—Schenck. Obs. p. 891. Treat. of Bodies, p. 336.

C H A P. IXX.

*Of the Sense of Tasting, how exquisite in some,
and lost in others.*

AMONG the five senses, tasting is a very necessary one; for by it we discern what is wholesome and what is hurtful; it perceives all flavours by the tongue and palate, by the means of a thin spittle, or a watery juice. The organ of taste is the tongue, and its libative nerves; the medium is a watery juice; the object relish or flavour, which is a quality in the juice, arising from the mixture of things tasted. Epicures, above all men, pretend to have this sense in perfection; which is a great mistake, and upheld by a wanton curiosity, or a humour of approving or discommending; for, in truth, none have this sense so exquisite, and in great perfection, as the temperate man; for satiety, gormandizing, and excess in drinking, first palls, and then destroys it.

Father Paul Sarpi, a person of singular qualifications, and profound learning, had all his
senses

senses so vivacious and sprightly, as few other men were blessed with. His taste was so perfect, that he was able to discern almost insensible things; but, in compound meats, it was a wonder how quickly he could distinguish what was beneficial from what was dangerous, and thereby prevented the attempts of his enemies to poison him, and preserved himself to a very old age, being seventy and one when he died.—*Life of Father Paul*, p. 47.

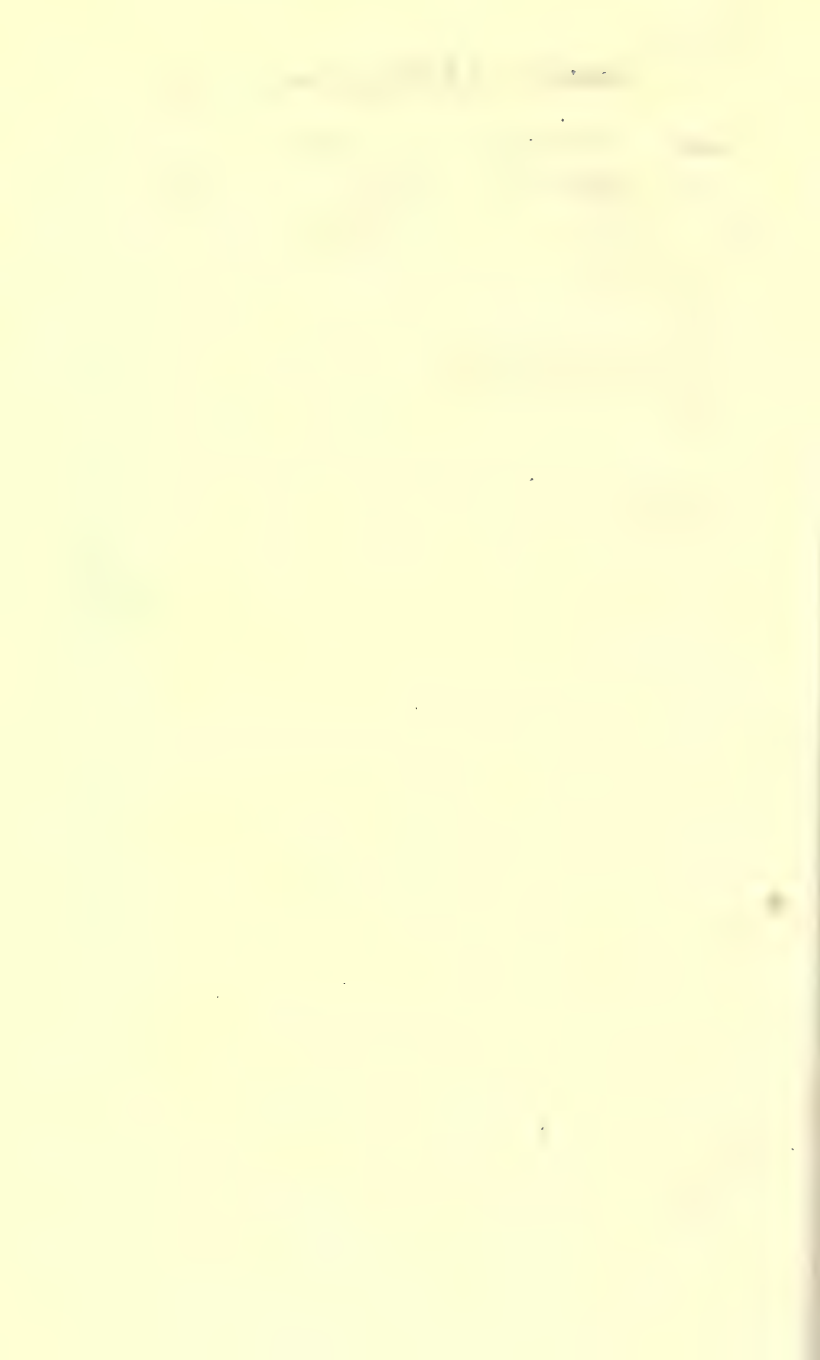
Rodericus Fonseca acquaints us, that, in a plague which happened at Lisbon, in Portugal, there was an unlearned man who went to diseased houses, to make experiment of such as were in fevers, whether they had the plague or not, which he performed after this manner. In the first assault of a fever, he tasted the patient's urine; and, if it was sweet upon the palate, he gave judgment that the sick person was visited with the pestilence; and, if it was sharp or brinish, that it was only a fever, and not mortal: And, as it appeared by the event, his taste was so exquisite and true to him, that the patient succeeded according to his prognostic.—*De Hom. Excreme. c. 14. p. 115.*

Sir Kenelm Digby says, that it is the custom of some hermits that abide in the deserts, by their smell and taste, to inform themselves whether the herbs, fruits, and roots, they meet
withal

withal in those solitary and unfrequented places, be proper for them to feed on or not, and accordingly eat or refuse them.—Treatise of Bod. p. 295.

Cardanus reports, that he knew Augustus Corbetas, an eminent patrician of their city, whose smell was very good, but he had no taste at all. He could smell ginger, pepper, or cloves, but could not taste them, or discern their potential heat, and so of other things.

Lazarus, commonly called the *glass-eater*, was well known to all in Venice and Ferrara. He never had any taste, or knew what it was ; could not discern between sweet and sour, fresh and salt, insipid and bitter ; but all things, whether glass, stones, wood, coals, linen or woollen cloth, tallow, candles, or the dung of animals, came all alike to him ; he found neither pleasure or offence in eating. When he was dead, Columbus opened him, and found that the fourth conjugation of nerves, which in other men (for their taste sake) is extended long, in this man did not bend itself towards the palate or tongue, but was turned back to the hinder part of the head. Sennertus gives us the like history of a Lorrainer, from Johannes Nesterus an eminent physician, and it is related in Mr Boyl's Philosophical Experiments.—Columbus Anatom. l. 15. p. 486.



C H A P. LXXI.

Touching, or the Sense of Feeling.

TOUCH is the last of the senses, and, though accounted the most ignoble, is of as great necessity and pleasure as the other. Its organ are the nerves; its object the first qualities, hot, dry, moist, cold, and those that follow them, hard, soft, thick, thin, &c. In the other senses, divers other creatures surpass man; yet he is so exquisite in the judgment of the touch, therein he excels all other creatures; and, in some persons, this sense has discovered itself in its superlative excellency.

Meeting casually (says Mr Boyle) with the deservedly famous Dr Finch, extraordinary anatomist to the Duke of Tuscany, he told me of a great rarity he had seen at Maestrich, in the Low Countries; a man that could discern colours by the touch of his finger, but could not do it unless he was fasting; any quantity of drink taking from him that exquisiteness of touch

touch which is requisite to so nice a sensation.
—Mr Boyle's *Hist. of Colours*, p. 42.

It is credibly reported of Count Mansfield, that tho' he was blind of both his eyes, yet, by his touch only, he could distinguish between black and white, and name them in their proper colours, which was the one, and which was the other, without ever being mistaken.—Johnston's *Nat. Hist.* p. 87.

A certain young man (says Bartholinus) had totally lost his senses of tasting and feeling; nor was he at any time hungry, yet eat as other men do to sustain life, but more out of custom than necessity. He could not walk but upon crutches, and the reason of it was, he did not know where his feet were, or whether he had any or not.—*Hist. Anat.* cent. 4. p. 401.

That excellent lithotomist Mr Hallier acquaints us, says Mr Boyle, that, among other infirm people that were sent to be cured in a great hospital wherein he was employed as a surgeon, a maid of about eighteen or nineteen years of age, had so utterly lost the sense of feeling in all the external parts of her body, that severe trials of pinching and burning were employed, but to no purpose; for she was as unconcerned at them as if they had been tried upon wood, stone, or a dead body. Having thus remained a long time in the Hospital,
without

without any symptoms of amendment, or hope of cure ; Dr Harvey, upon the strangeness of the accident, and to satisfy his curiosity, sometimes made her a visit, and suspecting her distemper to be uterine, and curable only by hymeneal exercises, he advised her parents, who were of good substance, (and did not send her thither out of poverty), to take her home, and provide her a husband ; they followed the Doctor's advice, and were not long before they disposed of her in marriage, which in effect was her perfect cure, as the Doctor had prognosticated.—Mr Boyl's Experiment. *Philos.* p. 72.

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C H A P. LXXII.

Of the Teeth, Tongue, Voice, and Speech.

NATURE has given mankind teeth, chiefly for two reasons ; first, to prepare the meat, that it may be fit to be received into the stomach, which is called the first digestion : and, secondly, to render speech articulate and pleasant to the ear, the want whereof causes a mumbling unintelligible noise. The tongue, setting aside its beneficial uses, is an unruly member, and therefore, as the moralists say, stands in need of a double inclosure of lips and teeth, that it might not break loose, to the prejudice of the owner.

The number of teeth are thirty-two ; and, when they exceed that number, they are accounted preternatural ; and, when they come short of it, Nature is said to be defective. Columbus, says he, saw one over in a certain nobleman. Some have had but twenty-eight, which is thought to be the lowest ; and yet the
same

same author observed, that Cardinal Nicholas Ardinghellus had only twenty-six in his mouth, and yet had never lost any, as himself related.—Reald. Columb. Abat. p. 65.

Pyrrhus King of Epirus had no teeth in his upper jaw, that is to say, not distinguishable one from another, as in other people, but only one entire bone possessing his gumb, notched a little on the top, where the teeth in other men are divided.—Plut. in Vit. Pyrrh. p. 384.

It is credibly reported that Louis XIII. King of France had a double row of teeth in one of his jaws, which was the cause that he had an impediment in his speech.—Bartholin. Hist. Anat. Cent. i. p. 48.

The Lord Michael de Romagnano, at the age of ninety years, cast his teeth, and had a new set that came in their places. The Emperor Charles IV. had one of his grinders dropped out, and another came in the room of it, tho' he was then in the seventy-first year of his age. And an English gentleman, whose name I cannot recover, from a decrepid old age, grew upright, renewed his constitution, and had a new set of teeth, by the frequent use of bathing and drinking the Bath water, which has been customary ever since.—Cornman. de Mirac. Vivor. p. 92.

Amatatus Lusitanus. Voice, and Speech. 525

one James, that had told us a relation of his tongue, which, as often growing upon ed out, would grow again.—Doct. were pulled. Mir. l. 6. p. 302. Obs. Med.

Schenk. speaks of divers persons that stones taken out of their tongues, some as big as peas, others as big as a bean, which obstructed the freedom of speech, which they recovered again, the cause being taken away.—Schenk. Obs. Med. p. 182.

The wife of Naufimenes the Athenian having surpris'd her son and daughter in the horrid act of incestuous copulation, she was struck with such confusion that she lost the use of her speech, and was mute as long as she lived. Valer. Max. l. 1. p. 30.

Atys, the son of King Croesus, being dumb from his birth, seeing a soldier about to kill his father, cried out, ‘ O man, man, do not kill ‘ Croesus !’ and by this violent passion loosing the strings of his tongue, he had ever after a free use of speech.—Schenk. l. 1. p. 183.



C H A P. LXXIII.

Lovers of Truth and Abhorers of Falsehood.

APOLLONIUS said it was for slaves to lie, and for freemen to speak truth. It is the chief and fundamental part of all virtue, and ought to be beloved for itself. A man must not always tell all, for that were folly ; but what a man says should be what he thinks, otherwise it is downright knavery. I know not what advantage men propound to themselves to run in an eternal tract of lying and dissembling, unless they design never to be believed when they speak truth. It is a maxim among politicians, that, ‘ Who know not how to dissemble, know not how to rule :’ Certainly these men never regard consequences, for what is this, but to give warning to all they have to do with, that what they say is nothing but lying and deceit. The first thing that corrupts manners is banishing of truth, which, Pindar says, is the support of all virtues, and the first article that Plato requires in the government of his republic.

The

The Persians and Indians had a law, that whoever was three times justly convicted of speaking falsehood, should, upon pain of incurring the penalty of death, never speak a word again while he lived, but continue under silence and reproach to his death.—Peach. Compl. Gent. p. 208.

Cornelius Nepos says of Titus Pomponius Atticus, a venerable Roman knight, that he never was known to tell a lie, or, but with great uneasiness, to hear another do it. His veracity, justice, and integrity, were so conspicuous, that happy were the men that could intrust their all in his hands; and for the same reason the senators themselves beought him to take the management of divers great officers of trust under his own management.—Heidfeld. Sphynx. p. 674.

The Duke d'Offuna, sometime vice-roy of Naples, having leave from his Catholic Majesty to release some galley slaves; when he came to Barcelona he went on board the Admiral galley, and asked several of the slaves what crimes they had committed, that brought them to that punishment: Every one excused themselves, by saying it was out of malice, or the judges being corrupted by bribes, but all very unjustly; till he came to a little sturdy fellow, who said, ' He was justly condemned to that slavery; for
' being

‘ being in want of money, he robbed a man on
‘ the high way, near Sarragosa, to supply his
‘ necessities.’ Upon which the Duke gave him
two or three blows over the shoulders with a
small cane he had in his hand, saying, ‘ Oh
‘ you great rogue, what makes you among so
‘ many honest innocent men, get you out of
‘ their company for shame.’ So he that spoke
truth had his liberty, and those that lied continued to drudge at the oar.—Howel’s Fam. Epist.
vol. 1. p 37.

It is well remembered of our King Henry V.
that he had a virtue of Caesar in him that Alexander the Great wanted, and that was sobriety,
he would not be overtaken in drink; and a
virtue of Alexander that Caesar wanted, and
that was, he despised flatterers, and abominated
liars.—Lloyd’s State Worthies, p. 201.



C H A P. LXXIV.

Wishing and Desiring,

ACCORDING to the custom of the world, is circumscribed under two heads, good to ourselves, and evil to our enemies; the first is allowable in all cases, but the other is prohibited by the laws of Christianity, which commands us ‘to love our enemies, and do good to them ‘that hate us,’ a doctrine often inculcated but seldom practised. Malice and covetousness are the sharpeners of desires, and prompt men to exceed their bounds to the injury of others, in not being content with our own, but are still wishing after the things which the mind has represented as convenient for us, and likely to afford us pleasure. Thus we desire not only the presence of an absent good, but too often that which we have no just title to, and from wishing proceed to violent methods to obtain it.

Augustus Caesar being a man piously inclined, as often as he heard of any man that
died

died in quiet, without the doleful pangs and excruciating torments that bait some others to death, he would implore the gods that he might have the like *euthanasia* or quiet passage out of the world; and he had the happiness to have his desires granted him.—Sueton. l. 2. c. 99. p. 118.

Solyman emperor of the Turks desired three things, that he might live to finish the mosque he had begun, that he might repair the aqueducts at Constantinople, and possess himself of Vienna in Germany. The two first he lived to accomplish, but after all attempts could never make himself master of Vienna, which he used to call by no other names than his scandal and infamy, and it was thought his repeated disappointments of that important city hastened his death.—Busbeq. epist. 4. p. 236.

The Spartans seldom wished any corporal mischief or public calamity to their enemies, only that they might be seized with an humour of building, keep a breed of race and hunting horses, and that their wives might make them cuckolds; and I know not what greater mischiefs they could have wished, for the two first would exhaust their estates, and the last would make them live discontented lives.—Zuing. Theat. vol. 1. p. 187.

The

The Cretans, when they wished the worst sort of evil they could imagine against their private or public enemies, they used to petition the gods, that they might take delight and accustom themselves to some wicked practice.—Val. Max. l. 7. p. 194.

A French commander, named the Lord Cordes, was so ambitious of the honour of taking Calais from the English, that he would commonly wish, that he might lie seven years in Hell, on condition that important garrison were in the hands of the French.—Grafton, vol. 2. p. 882.

*So blind we are, our wishes are so vain,
That what we most desire procures our pain.
Such is the gloomy state of mortals here,
We know not what to wish or what to fear.
What then remains? Are we depriv'd of will?
Must we not wish for fear of wishing ill?
Receive my council, and securely move:
Intrust thy fortune to the powers above,
Leave them to manage for thee, and to grant
What their unerring wisdom sees thee want.*
Dryd.



C H A P. LXXV.

Of Witches and Witchcraft.

MEN are most apt to believe what they least understand, through the lust of human wit, or an affected curiosity in telling unaccountable things; obscure and incredible reports are believed, and every extraordinary occurrence, or what falls not within the reach of some mens reason, is presently cried up for witchcraft; and some old wrinkled females are sacrificed to mistakes and popular fury, that knew nothing of the matter she was accused of. Generally the stories of witches and diabolical contracts are ridiculous in their own narration; as that three men saw this suspected witch such a day and hour in the east, three the next day in the west, at such an hour, in such a place, and in such a habit: Now, is it not more natural and rational that two men should lie, than that one person in twelve hours time should fly with the wind from east to west? Why may we not rather believe a man is distempered in his mind, or fond of his

his own invention, that tells this story, than have our faith imposed upon, that an old woman should be carried upon a broom staff aloft in the air, flesh, blood, and bones as she is, or sail over the sea in an oyster shell, a wooden dish, or on a trencher? Certainly in such cases, especially where life is concerned, it is better to lean towards doubt than assurance, where things are hard to prove, and dangerous to believe; but I will not attempt to rob any of their opinion about witches and witchcraft, and therefore will give them the relations as they come to hand, without observation or reflection.

Travelling through the territories of a foreign prince, he did me the honour to let me see in his own presence, ten or twelve persons that were prisoners for being convicted of witchcraft; and among others an old hag, a real witch in foulness and deformity, who had long been famous in that profession. I saw both proofs and free confessions, and I know not what insensible mark upon the miserable creature: I examined and talked with her and the rest as much and as long as I would, and made the best and soundest observations I could, and in the end should in conscience rather have prescribed them hellebore than hemp; for the thing was rather to be attributed to madness than malice, and all
their

their confessions to dotage and melancholy.—
Mont. Eff. Eng. vol. 3. p. 410.

Among the witches in Scotland, Agnes Simpson, generally called the wise witch of Keith, was most remarkable. She had a familiar spirit who was at her back, appearing when she called, and made answer to all her demands, but could not kill the king, because the spirit said he was a man of God.—Spotsw. Hist. l. 6. p. 383.

Winceslaus, son to the emperor Charles IV. espousing the Princess Sophia, daughter to the Duke of Bavaria; and the Duke knowing his son-in-law much delighted in necromantic feats, he sent to Prague for a whole wagon load of witches and conjurers to make sport at the wedding; but while the greatest artist in these black practices was studying for some uncommon illusion, in comes Zyto, Winceslaus's own conjurer, having his mouth slit up to his ears, and at one go down swallowed the Duke's chief conjurer, all but his shoes, because they were dirty, which he spit a great way from him; but being unable to digest this gobbet, he unloaded his stomach, and voided him downwards, into a great vat that stood full of water, and brings him in wet as he was to the company, who, you must imagine, laughed heartily at so strange and pleasant a jest; but the other com-

pany of conjurers would play no more. This story my author borrows from the history of Bohemia, written by Dubravius bishop of Olmuts. Zyto the conjurer was at last carried away alive body and soul by the Devil.—Delr. Disq. Mag. l. 2. p. 365.

Iamblichus a notorious conjurer, having sacrificed to the Devil, was raised immediately up ten cubits high from the ground, and, to the amazement of all the spectators, seemed to walk in the air; and, as Evanippus relates of him, his clothes were strangely altered, as if they had been newly died with a thousand several beautiful colours.—Heyw. Hier. l. 4. p. 253.

C H A P.

C H A P. LXXVI.

Wives, very Good, Bad, and Unnatural.

IT is a general received opinion, that next to no wife a good wife is best, and ought to be every man's care to keep her so. *Vir sine uxore malorum expers est*, &c. is but the language of the distrustful and suspicious part of mankind; for all must not be condemned for some: There are many good as well as bad wives, and he that has the good fortune to meet with one of the former, may write his condition happy.

*Optima viri possessio est uxor benevola,
Mitigans iram et avertens animam ejus a triflia.*
Euriped.

*Man's best possession is a loving wife,
She tempers anger and diverts all strife.*

A good wife is a young man's pleasant mistress, a middle aged man's chearful companion, and an old man's nurse, friend, and physician, not to be separated

separated by any calamity, but ready to share as well his afflictions as comforts. But the greatest misfortune in the world is a bad wife; and when you would give all worldly plagues a name worse than they have already, you may stain them with that appellation: However, we see, first or last, all men will venture for better for worse,

*And on their own heads desperately stray,
Still to be happier the vulgar way.*

Sidl.

Admetus king of Theffaly, when he lay upon his death bed, was told by Apollo's Oracle, that if he could procure any person to die for him, he might live longer yet; but when all refused, his parents, *et si decrepiti*, friends and followers forsook him, his dear wife Alcestus, though young, chearfully undertook it.—Burt. Mel. p. 357.

The Emperor Conradus III. having blocked up Guelpho Duke of Bavaria in Wirtzburg in Germany, and reduced the place to extreme exigencies, at the cries and importunities of the women in the town, he published a diploma or imperial placart, wherein he indulged all women in this privilege, that they might freely depart from the town, but not carry any luggage

gage with them, but what they could bear upon their backs. Hereupon the Duchefs took Guelpho her husband upon her fhoulders, and all the other women following her example, came out of the gates, inftead of gold and filver, laden with men and youths. The emperor being much taken with this witty ftratagem, forgave Guelpho the duke, with all his adherents. Lorenzo de Medicis duke of Tufcany, reading this ftory, was fo tranfported with joy and pleafure, that being fick of an indifpofition, to which his phyficians could apply no remedy, recovered his health by it, as we are told by Bodin.—Camer. Oper. hor. Subcif. c. 1. p. 228.

King Edward I. before his father's death, had a mind to exercife his valour in the Holy Land, and at his coming thither having relieved the great city of Acon, and kept it from being furrendered to the fultan, that, with other acts of courage and conduct, rendered him fo hated by the Turks, that they refolved to take away that life by treachery, whom they durft not attempt in battle. To this purpofe one Anzazim, a desperate affaffin, under pretence of delivering letters to him from the Grand Signior, gave him three dangerous wounds with a poisoned knife, which were thought to be mortal, and doubtlefs would have been

been fatal to him, if the Lady Eleanor his wife had not sucked out the poison with her mouth ; a rare example of conjugal affection.—Hist. Engl. 8vo. vol. 1. p. 170.

But now we must turn the tables, and shew you the reverse of this lovely picture in bad and unnatural wives, who, by their extravagant and vexatious tempers, have hastened the deaths of their too indulgent husbands.

Bithricus king of the West Saxons, espoused the daughter of Offa king of Mercia, who after he had reigned seventeen years, poisoned him ; and afterward fled into France with a great mass of treasure, where Charles the then reigning monarch, knowing she was vastly rich, put it to her election, whether she would marry him or his son ? She made choice of the son, because, as she said, he was the youngest. ‘ Then,’ said the king, ‘ hadst thou chosen me, thou shouldst have had my son ; but now ‘ thou hast put a slight upon me, thou shalt ‘ have neither of us.’ Then seized her money and sent her to a monastery, where she became a profest nun, and afterward was lady abbess for some time, till she was found to have committed adultery with a layman, and then was expelled the convent, and ended her life in poverty and misery.—Stow’s Annals, p. 77.

Semiramis

Semiramis wife of Ninus king of Assyria, was a very ingenious and beautiful woman, whom her husband passionately loved, and was very constant and faithful to her; and she being sensible he would deny her nothing, desired him, as an evidence of his affection, that he would resign the government of the empire to her for five days. The king, suspecting no ill, complied with her request; and now having the power in her own hand, she caused her husband to be murdered, and usurped his empire.—Clark's *Mir.* c. 65. p. 296.

Fulvius being informed that the Triumvirate had decreed him to be banished, applied himself to his wife, and desired her for the love he had always shewed her, that she would compassionate his circumstances, and contrive some way to conceal him from his enemies; and he had reason to believe she would consider him in this extremity, because from a slave he had made her a free woman, and taken her to be his wife: But he found himself mistaken; for she suspecting he was kind to another woman, discovered him to the Triumviri, who put him to a miserable death.—Fulgof. *Ex. l.* 5. c. 3. p. 609.



C H A P. LXXVII.

Wise Speeches, Witty Sayings, and Smart Replies.

A GREAT famine happening in the reign of King Edgar, Ethelwold Bishop of Winchester sold all the church plate, and employed the money to relieve the poor, saying, ‘ There was
‘ no reason the senseless temples of God should
‘ abound in riches, while men, the living temples of the Holy Ghost, were ready to starve
‘ with hunger.’—Cambr. Rem. p. 184.

Jeoffrey, natural son to King Henry II. being made Bishop of Lincoln, used this protestation :
‘ By my faith and the King my father.’ To whom Gualter Mapes, one of the King’s Chaplains, said, ‘ My Lord, you do well sometimes
‘ to mention your mother’s honesty, as well as
‘ your father’s royalty.’—Mapes de Nugis Curialium.

When William of Wickham begged the Bishoprick of Winchester of King Edward III. the King denied to give it him because he was unlearned. To which the Bishop replied, ‘ To

‘ make amends for that fault, I will make many learned men ;’ and performed his promise in founding a New College in Oxford, and another in Winchester.—*Camb. Rem.* p. 186.

Elizabeth, widow of Sir John Gray, petitioning King Edward IV. for her jointure, the King importuned her for another favour ; but the lady told him his suit was in vain ; ‘ For, tho’ she was of too mean a quality to be his wife, she thought herself too good to be his whore.’ — *ibid.* p. 214.

When Sir Thomas Moore was first made a Privy Counsellor, he opposed a motion at the board made by Cardinal Wolsey, which all the rest of the council assented to ; whereupon the Cardinal in great passion said, ‘ Are not you ashamed, being the meanest person here, to dissent from the opinion of so many wise and honourable persons ? certainly you prove yourself a great fool for your pains :’ To which Sir Thomas replied, ‘ Thanks be to God, I rejoice to hear it, that the King has but one fool in his Right Honourable Privy Council.’ — *Vita Tho. Mori.*

When he was Lord Chancellor, he decreed a gentleman should pay a round sum of money to a poor widow he had wronged, to whom the gentleman said, ‘ Then I hope your Lordship will grant me a long day to pay it in.’ ‘ I will

‘ will grant your motion,’ said the Chancellor,
‘ Monday next is St Barnabas day, which is
‘ the longest day in the year, pay it the widow
‘ that day, or I will commit you to the Fleet.’

His lady, though an excellent housewife, was too much given to chiding her servants for trivial offences, for which he often gently reproved her ; and one day coming from confession, she said to her husband, ‘ Be merry, Sir Thomas, for this day I have disburthened my conscience, and will leave my old shrewishness.’
‘ Yes,’ says Sir Thomas, ‘ and begin anew.’

When being sentenced to die, and was persuaded by his friends to comply with the King, and save his life as other great men did, he said, ‘ He would not pin his soul at another man’s back, not even on the best man living, for he knew not whither he might carry it.’ When he was mounting the scaffold, in order to his being beheaded, he said to one of the sheriff’s men, ‘ Prithee, friend, help me up, as for coming down I take no care.’—*Ibid.* p. 226.

When Theopompus was King of Sparta, one said in his presence, that now affairs succeeded well among them, because their Monarchs had learned the art of governing. ‘ Rather,’ said the King, ‘ because the people had learned to obey.’—*Fulgos. Exemp. l. 7. p. 897.*

Dionysius

Dionyfius the elder, reprimanding his fon for violating the chaſtity of a citizen's wife of Syracuſe, among other things he demanded of him, whether he ever heard that he had been ſo rude? 'No,' ſaid the ſon, 'leſſer crimes ' might ſerve your turn, becauſe you had not ' a king to be your father : ' ' Nor,' ſaid Dionyſius, ' unleſs you reform your life, will you ' ever have a king to be your ſon.' The event proved the truth of the prediction ; for when this young Sir ſucceeded his father, his miſbehaviour cauſed him to be expelled the kingdom.—*Ibid.* p. 898.

The goldſmiths of London had a cuſtom, once a year to weigh gold in the Star Chamber before the privy council and the King's attorney, whoſe ſcales were ſo exact, that the maſter of the company ſaid, they would turn with the two-hundredth part of a grain. ' I ſhould be ' loath,' ſaid Attorney General Noy (being preſent) ' that all my actions ſhould be weighed in thoſe ſcales.'—*Fuller's Worthies*, p. 201.

Don Bertram de Roſa being to marry a rich Labrador's (a yeoman's) daughter, ſhe was much importuned by her parents to the match, becauſe it would ennoble their family, he being a cavalero (knight) of St Jago ; but the young maid underſtanding that Don Bertram had been

at Naples, and carried that disease about him, answered wittily, *En verdad pro adobarme la langro, no quiero danarmi la carne.* ‘ Indeed, Sir, to better my blood I will not spoil my flesh.’—Howel’s Fam. Lett. p. 60.

In the King’s wardrobe was a rich piece of arras, representing the sea-fight in 1588, having the lively pourtraitures of the chiefest commanders worked in the borders of it. A sea-captain, who put a value upon his own services in that action, was much displeased that his *effigies* was not among the rest; and complaining of the dishonour done him to a friend, he replied, ‘ Be content, noble captain, thou hast been an old pirate, and art reserved for another hanging.’—Fuller’s Worthies, p. 193.

Count Gondamore the Spanish ambassador took great pains to promote the match between Prince Charles and the Infanta of Spain; and to that end ingratiated himself with divers English persons of quality, especially the ladies; but could do no good with the Lady Hatton, whom he lately desired, that, in regard he was her next neighbour at Ely House, he might have the benefit of her back gate, to go abroad into the fields; but her ladyship put him off with a compliment: Whereupon, in a private audience with the King, among other passages of moment, he told him, that the Lady Hatton

was

was a strange sort of a woman; ‘ For she would
 ‘ not suffer her husband, Sir Edward Cooke,
 ‘ to come in at her fore door, nor let him go
 ‘ out at her back door ;’ and so related the
 whole story.—Howel’s Fam. Lett. p. 44.

Sir William Lilly, a famous painter in the
 reign of King Charles I. had at a certain agree-
 ment drawn the picture of a rich citizen of
 London to the life, that was not indebted to
 nature either for face or proportion of body ;
 but when Mr Al—n came to fetch it away, he
 refused to give Sir William so much money as
 they had agreed for ; because, as he alledged,
 if the owner did not buy it, it would lie upon
 his hands. ‘ That is your mistake,’ says the
 painter, ‘ for I can sell it for double the price
 ‘ I demand !’ ‘ How can that be,’ says the citi-
 zen, ‘ for it is like nobody but myself ?’ ‘ ’Tis
 ‘ true,’ says Sir William, ‘ but I will draw a
 ‘ tail to it, and then it will be the best piece
 ‘ for a monkey in England.’ Upon which Mr
 Al—n, rather than be exposed, paid down his
 money, and took away his picture.

When I was at Cambridge, says Mr Fuller,
 there was a current but false report, that Pope
 Urban VIII. was imprisoned by his Cardinals
 in the castle of St Angelo ; whereupon a witty
 lad, a scholar in the university, said, *Jam veris-
 simum est, Papa non potest errare.*

*A thousand different shapes wit wears,
Comely in thousand shapes appears.
'Tis not a tale, 'tis not a jest,
Admir'd with laughter at a feast,
Nor florid talk which can this title gain,
The proofs of wit forever must remain.*

Dryd.

C H A P.

C H A P. LXXVIII.

Youth, Hopeful, Wild, Reclaimed, and Declined.

No sooner are men blessed with children, but then begins their trouble, solicitude, and care, to train them up in virtuous principles, and lay the foundation of their parents comfort, and their own future happiness. The symptoms of their inclinations, in their young and tender age, are so obscure, and the promises so uncertain and fallacious, that it is very hard to establish a solid judgment or conjecture upon them; which renders our circumspection perpetual, till they can choose for themselves. Learning is a very necessary qualification in a youth; but have a care of pedantry, lest his reading spoil his manners, and misguide his judgment. Let him imbibe his tutor's knowledge, but not be corrupted with their formal precepts. It is no matter if he forgets of whom he had his learning, so he knows how to apply it to his own use, without being troublesome with it. Conversation with wise men, and foreign travel,

is of very great use to young men ; whereas, being brought up in their mother's lap, and within the smoke of their chimneys, makes them sucklings all the days of their lives. Next to fortifying the soul, the body must be inured to hardship and labour to fit him for every condition ; for no man knows what little master may be forced to in the service of himself or his country. Aristotle did not so much trouble his great disciple with the knack of forming syllogisms, or abstruse notions in philosophy, as in principling him with valour, prowess, magnanimity, temperance, and the contempt of fear or danger. If you see a youth hopeful, encourage him by such methods as agree with his inclination, and he will soon be a good proficient in the school and exercise of virtue. If he is wild, reclaim him by gentle usage, and a severe sweetness, before shame and punishment make him obdurate ; and, as often as you perceive him apt to decline, reduce him, by representing to him the consequences of an ill life, and the following examples.

Alexander the Great gave evident symptoms in his youth of a magnanimous and unparalleled maturity ; for, when no man durst mount the fierce and unruly horse Bucephalus, that was presented to his father Philip, he bestrid him ;
and

and managed him with such dexterity, that, when he dismounted, his father embraced him, and, with tears trickling from his eyes, said, ‘ Son, seek out a greater kingdom, for that which I shall leave thee will be too narrow to content so great a hero.’ He had before observed the greatness of his son’s mind; for, when he was a boy at school, and news was brought him of a great victory his father had gained, ‘ If,’ says he, fetching a deep sigh, ‘ my father conquer all, what will be left for me to do ?’ And being told all his father gained was for him, ‘ I little value,’ said he, ‘ a great and potent empire, if the means of gaining glory and renown be taken from me.’—Fulgos. Ex. l. 3. p. 293.

Themistocles, in his juvenile years, gave such presages of a quick wit, and a solid judgment, that his schoolmaster observing it, was wont to say, ‘ My son,’ thou wilt be nothing indifferent, ‘ but either a great glory or a plague to thy country ;’ and he happily proved the former, though it was some time first.—Plut. Paral. in Themist. p. 112.

Theodoricus Meschede, a learned physician in Germany, was blessed with a son of his own name, who, at fifteen years of age, in learning and eloquence, excelled those that had gained a reputation by it. He wrote to Trithemius, and
other

other learned men of that age, many epistles, on variety of subjects, in such exquisite Cicero-nean eloquence, that, for the accuracy of his wit, and dexterity and promptitude in writing, and smartness in disputing, he was accounted the non-pareil of his age.

Titus Vespasian, in his younger years, was so cruel, covetous, riotous, unchaste, and given to all manner of debauchery, that he was commonly called another Nero; but, being elected Emperor, he so changed his course of life, that he was celebrated for the contrary virtues. He would not suffer any of his former associates so much as to come into his presence. Queen Berenice, for whom he had some time a great affection, he sent away from Rome. He made himself Supreme Pontiff, to keep his hands from being defiled with blood; and demeaned himself, during his whole reign, with so much justice, integrity, clemency, and innocence, that he was meritoriously stiled, from his coronation to his dissolution, ‘*Deliciae humani generis*,’—‘The joy and delight of mankind.’—Sueton. l. 11. p. 321.

King Henry V. while Prince, was extremely wild, and being corrupted with extravagant, leud, and riotous companions, did many things to the griet of the King his father, and had almost forfeited the love of the subjects; but,
imme-

immediately after his coronation, he sent for his former loose associates, who being in his presence, (and it may be in hopes of being made great men), he commanded every one of them, upon the peril of forfeiting their heads, never to appear in his presence, or come within the verge of his court; and, that they might lie under no temptation to dishonesty, by their necessity and poverty, he allowed them each a competency for their subsistence in a reputable course of life; and became himself an exemplary and victorious prince.—*History of England*, 8vo, Vol. i. p. 136.

Philip, the last, save one, of the Macedonian Kings, was a prince endued with all the perfections of body and mind; he was a comely person, of a ready eloquence, of a royal gravity and Majesty, of a great spirit, liberal minded, and, in a word, a King of such promising hopes in his youth, that Greece had scarcely seen the like; but behold, in a moment, was so changed for the worse, that he became cruel, even to his own blood, poisoned the best sort of men, beheaded some, banished others, declined into a very evil prince, and was hated and unfortunate.—*Polyb. Hist.* l. 4. p. 339.

Herod, King of Judea, in the first six years of his reign, was one of the best of princes, courteous, affable, mild, and obliging, but
after-

afterward degenerated into downright barbarity. At one time, he caused seventy senators of the royal blood to be put to death. He killed his beloved wife Mariamne, and three of his sons. When he saw death approaching, he sent for all the nobility from every part of Judea, caused them to be confined in the Cirque, with a purpose to have them all murdered, not for any fault they had committed, but because, at his death, there should be a real and universal mourning, because no family was exempted from that calamity.—Lips. Mon. l. 2. p. 228.

Nero, Emperor of Rome, at his first ascending the throne, was a Prince celebrated for his virtues, in which he continued five years; but afterwards outlived his fame; for he poisoned his brother, compelled his tutor Seneca to bleed to death, ripped up the bowels of his mother, set Rome on fire, and abstained from no kind of wickedness, till the world, being weary of harbouring so vile a monster, he became his own executioner.—Lips. Monit. l. 2. p. 229.

*In youth alone unhappy mortals live ;
But ah ! the mighty bliss is fugitive :
Discolour'd sickness, anxious labours come,
And age and death's inexorable doom.*

Dryd.

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